THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

Vol. VIII. No. 34. NEW-YORK, SATURDAY, NOVEMBER 3, 1838. Whole Number 398.

POETRY.

For the Churchman.

JERUSALEM.

ON VISITING CATHERWOOD'S PANORAMA OF JERUSALEM.

Oh noble art ! portraying to the sight
The forms, the deeds of ages long gone by,
Bathing the past in clouds of living light,
And breathing beauty to the admiring eye ;
Far distant scenes thy magic touch brings near,
Lo, at my side Jerusalem's hills appear !]

Sad Queen of Cities ! round whose walls and towers
Thy faded splendors still a halo cast,
How have I long'd, from my life's earliest hours,
To trace the foot-prints where God's Son had pass'd,
To climb the Mount of Olives' sacred side,
And muse where Cedron's quiet waters glide.

To mark the spot on which the Saviour wept,
In pity wept, when he foretold thy doom ;
To view the place where holy Lazarus slept,
When Jesus call'd him from the loathsome tomb ;
To tread the palm-strown path where meekly rode
The King of Sion, Israel's Lord and God.

But chief Gethsemane I long'd to see,
Garden of sorrows passing mortal thought,
And thou, cross-crown'd and rock-rent Calvary,
Where Christ's blood flow'd, and sinner's ransom bought ;
And where the weeping Mary sought her Lord,
And, joyful sound ! again his accents heard.

I long'd to gaze upon Judea's sky,
Where the disciples wondering gazed of old,
And saw their Lord ascending up on high,
Till lost to sight his cloudy chariot roll'd.
Not comfortless didst thou thy followers leave,
Thou whom heaven's hierarchs with joy receive !

Daughter of Zion ! in the dust is laid
Thy ancient glories, where thy temple's roof
Flash'd back the sunlight, and its cloister'd shade
Echoed Jehovah's praises, while aloof
The Gentile stood. Ah, there o'er heaps of slain
The Roman march'd, thy altars to profane !

And now the Moslem to his prophet kneels
On the same spot where knelt thy mitred priests,
Muezzin's cry upon the still air steals
Where rang the trumpet at thy solemn feasts :
Thy sons are strangers in their father's land,
Thy gold is dim—all desolate thou dost stand !

Dear even in ruins to the Christian's heart,
Oh fallen Salem ! and while springs the tear,
He looks from what thou wast to what thou art,
And reads the record, fill'd with awe and fear ;
Sees on thy mouldering walls and streets of gloom
The Almighty's fiat stamp'd that seal'd thy doom.

City beloved of God, was once thy name,
And yet again the title may be thine :
City beloved ! thy heralds shall proclaim,
That raised from dust, once more thy glories shine.
Oh haste the time ! then earth from sea to sea,
The kingdom of our Lord and of his Christ shall be !

J. C.

BISHOP ONDERDONK'S ADDRESS TO THE FIFTY-FOURTH CONVENTION OF THE DIOCESE OF NEW YORK. (*Concluded from page 129.*)

This done, the Convention adjourned to meet in this city on such a day, during the session of the General Convention in Philadelphia, as to leave that body time to ratify, if it should see fit to do so, the proposed alteration in the constitution, and to secure its yet being in session to ratify *our* proceedings under that alteration. This adjourned meeting, however, could not be expected to be otherwise than a very small one, and consequently a very imperfect representation of the diocese. It ought, therefore, to have been considered, as it was bound in honor to carry out the decisions and views of the Utica meeting, where the diocese was very fully represented, and the several points connected with its interesting crisis were fully discussed ; and where the decision on the main questions, whether we should divide, and what should be the line of division, was made by large majorities.

In conformity with this just view of the case, the adjourned meeting of the Special Convention, being officially informed that the proposed alteration of the general constitution had been ratified by the General Convention, proceeded to act under it in the way in which the Utica meeting declared that action should be had in the event which had then transpired ; that is, by resolving that this diocese should, on the first day of November, be divided according to the line of division determined on at Utica.

Official information of this was sent to the General Convention, still in session at Philadelphia, and my constitutional assent to the transaction made known to both houses.* Those branches of our supreme ecclesiastical council soon united in a ratification of our action in the premises ;† and thus the whole matter of the division of this diocese was consummated, to take effect on the first day of next month.

There was apparent, in the discussions on this subject, a very proper solicitude to guard against the idea of there being a disposition to act rashly or unnecessarily in any departure from the long established and well-working principles on which our ecclesiastical organization was founded. The expedient was resorted to as a remedy for evil, not as an experiment or a new measure ; and there appeared generally to prevail a desire to guard it against being a precedent for the unnecessary multiplication of dioceses, or the reduction of them in size, when this is not called for by an emergency. The procedure was regarded by the General Convention as a precedent of great moment, and therefore requiring that it be viewed and discussed very gravely and considerately. As a precedent, it covered two very important grounds : First, that the division of inconveniently large dioceses is the proper remedy for necessary deficiency in episcopal care and supervision, in preference to the having of assistant bishops, or suffragans ; and secondly, that division is to be so guarded as not to lead to an inconvenient number of dioceses, or their reduction to very small dimensions.

Another important principle, connected with the division of dioceses, was also established by the General Convention. It is, that such division does not create two new dioceses, but a new one within the limits of an old one. Some dioceses, however, may be so situated, as that it may not follow, as a matter of course, as it clearly does in ours, which is the old and which the new one. The General Convention, therefore, passed a canon, requiring that hereafter, when a diocese desires a division, it shall, before coming before that Convention for ratification, designate which diocese shall be considered the old, and which the new one.

Thus, all the proper measures having been adopted, this diocese, which has been one, and as one has been greatly blessed and prospered, since the meeting of its first Convention in 1785, is, on the first day of the next month, to be divided into two. God grant that the division may be but in local bounds, and in diocesan organization ; not in spirit—that spirit which has ever been so eminently characterized by Christian love and harmony—a love and harmony which have indeed had their trials, and been sometimes threatened with extinction—for when was it ever otherwise with association between fallen men, even in the holiest concerns, for so long a tract of time ? but which yet, because of the grace of God which excited and cherished them, came off more than conquerors, and made still stronger the cords of Christian unity and affection. Nor let the division be—God grant that it may not be ! in *principles*—those truly evangelical principles, which, for Christ's sake, and because of genuine and confiding faith in the great things which He hath done for us, give their due value, in estimate and observance, to his holy Church, its ministry, its ordinances, its unity and good polity, and its adaptation to the great and beneficent purposes, spiritual and eternal, for which he was pleased to establish it, and promise it his continued presence. No, dear brethren, in the spirit, and in the principles, which God has so signally blessed to the welfare of this diocese and to its honored agency in promoting his glory, the genuine influence of his holy Gospel, and the spiritual and eternal good of his people, let the two dioceses of this state be, and ever continue but one. This is demanded by every dictate of true faith and piety ; and they would incur a fearful responsibility who would depart from ways so truly scriptural, and so eminently blessed.

The measures thus consummated for the division of the diocese, imposed upon me a duty than which I remember none that in the tenderest and most interesting respects has been more trying. I was to elect that one of the two dioceses over which I should continue to sustain episcopal supervision. This was a pleasure. But it involved the relinquishment of the other. This was truly painful. Brethren, friends, children in the Lord, beloved with an affection which, though not requiring that crisis to evince its heartfelt sincerity, was thus most tryingly realized, were to be severed from the holiest and dearest tie that can bind a minister of Jesus to his flock ; and the greater portion of them, probably, never again to be seen on earth. But the greatest trials are often, in the wise and good providence of God, the best for us. I was verily convinced that *this* was one so clearly connected with the obvious developments of the will of God, that I murmured not at the call to encounter it ; but promptly made the choice, which has been publicly announced to the diocese.* My cordial blessing will be left with the beloved flock soon to be transferred to other, and God grant it may be better guidance ; and of those who remain under my pastoral care, I affectionately ask that they will not be wanting in faithful fervent prayers for the grace of God to keep me in the right way, as long as I am spared to have them in charge.

It was my intention, brethren, to have taken a more extensive notice of the proceedings of the late General Convention, but that department of them which so nearly concerns ourselves has naturally engrossed so much attention, that I can do little farther under this head than commend to your careful perusal the journal of that important and interesting council of the Church, when it shall be published. In order that its publication may be more extensive than the limited funds of the Convention will allow, it is proposed to enlarge the edition by receiving special subscriptions therefor. I earnestly recommend attention to this on the part of the members of this Convention, and of the parishes of the diocese. Besides the subscriptions of individuals, it would be well for each parish to secure a sufficient number of copies for extensive distribution within its bounds. I have been gratified to learn that some parishes in this city have set an example in this matter, and hope it will be followed.

I would also apply similar remarks to an action of the General Convention having in view the publication, under the direction of a committee of that body, of all the journals of the General Convention from its first organization. Every vestry should have a copy of this publication, as the property of the parish ; and individuals of the clergy and laity who have the power, should patronize it with a view to the obtaining of that knowledge of the past history and legislation of the Church, which will be so valuable a qualification for an enlightened participation in any department of its counsels.

While on this subject, I am reminded of a kindred action of the General Convention—that which had reference to the engaging, under its authority, of the services of two eminently qualified presbyters—the Rev. Dr. Hawks of this diocese, and the Rev. Dr. Jarvis of Connecticut, in preparing a full history of the Church in this country, and, with an especial view to the due information of its ministers, candidates for orders, and members generally, of the Catholic Church of Christ from its first establishment. In whatever way the accomplishment of this good design may be presented to the patronage of the public, let me hope that the Church in this state will not be wanting in its full share.

During the session of the General Convention, there occurred the usual meetings of the Board of Missions, and the Sunday School Union, and public meetings connected with the prosecution of the great interests intrusted to them. These, there is reason to hope and believe, were attended with a good degree of the divine blessing in stirring up the wills of the people towards their respective important departments of Christian operation.

Following the impulse thus given, the Sunday School Union has since appointed an editor, with an especial view to the selection and preparation of suitable books for Sunday school libraries—establishments which experience proves, are exerting a most extensive influence over the public mind. It is of unspeakable importance to give this influence a proper direction. The reverend gentleman appointed editor, having long evinced peculiar qualifications for directing the religious culture of the youthful mind, may be expected to give a most efficient and valuable impulse to this department of the Union's operations. For the sustaining of those operations, however, the extensive patronage of the Church is needed. This should be given by liberal purchases of the Union's books, for individual and family reading, and for parochial and Sunday school libraries. The monthly periodical of the Union is also to be enlarged and improved, and will, I trust, find among us a great increase of patronage.

The line of usefulness proper to the Sunday School Union is by no means an unimportant part of another subject of vital interest which led to action by the General Convention, and was especially treated of in one of the public meetings held during its session. I mean the subject of the education of the young in connexion with their training in that heavenly wisdom which is found only in the pure doctrines and salutary precepts of the Gospel. The most mournful experience is beginning to be had of the essential importance of this. God grant that the experience may be duly improved, before its beginning be found to have been the *beginning of sorrows*—such as follow on the utter ruin of all civil, social, and domestic welfare ! Knowledge is power ; and it is found to be power of tremendous malign influence, if undirected by piety and virtue. Startling as may appear the proposition, it is nevertheless true, that ignorance is bliss, if the head only be trained and tutored, and the heart be left estranged from that only true guidance which comes of the religion of Jesus Christ. An union has been established by the Creator between man's intellectual, moral, and spiritual parts, which he cannot sever without detriment to his individual and social welfare. If the two latter be not duly cultivated, it were better by far that the first be left in the weakness and simplicity of ignorance ; for the natural depravity and corruption of the human heart will otherwise inevitably lead it far astray from man's chief good.

These are truths, brethren, which Christians should lay well to heart, and improve into principles of consistent and efficient action. And connected with them is the further consideration, that the religion of the Gospel is not a system of generalities, but one of peculiarities. It has doctrines to be believed, a Church to be connected with, and precepts to be obeyed, which cannot be severed from each other consistently with its integrity. They must all be maintained in their divine union, and each in its true scriptural character and connexions, if the divine blessing promised to allegiance to the Gospel is to be reasonably expected ; that is, expected on those grounds which are set forth in Scripture. The terms sectarian and denominational, so often used to frighten or allure Christians from one point or another of the integrity of the gospel system, are, according to the rule by which they are usually meted out, essentially applicable to every true feature of that system.

To be more explicit. From the system of the Gospel, as maintained and set forth in the standards of our Church, there is not a sect or denomination around us which does not depart in some essential particular. Would we, therefore, maintain the system of the Gospel in its integrity, we must adhere to points, which, in reference to some one or other of these communions of professing Christians, wear the appearance of sectarianism. We cannot sacrifice them consistently with honesty and integrity. We must therefore present, as we receive, the Gospel as embracing these particulars. Consequently, these particulars must be included in a full and true gospel education. Hence the conclusion to which I would come, that that must be a *Church* education ; and therefore that education, if it be truly Christian, must be attended to by the Church on its own principles. The public mind, brethren, must and will come to this conclusion, if it be duly interested in the maintenance and prosperity of our civil, social, and religious institutions. And our Church has gained a hold on the public confidence, and an influence in society, which not only justifies it in taking a decided and active stand on this subject, but renders it an imperative duty. *It* should have charge of the intellectual, in its proper connexion with the moral and spiritual culture of its youth. And every minister and every member of the Church should seriously consider what he can do to bring about an object of such vital importance. And the wealth, the strength, and the various means of influence, which God has been pleased to give to the Church in this state, it should regard itself as called on to devote to special action in this matter. But what has it done ? In Columbia and Geneva colleges, there are comparatively safe retreats for our youth. The Church having purchased, has of right, a predominant influence in their concerns. But it has an influence which must be most cautiously used. Constituted as those colleges are, it would, in the opinion of many, be a breach of good faith to make them mediums for the direct inculcation of our distinctive principles. This, however, is true of them—and it is much to say ; for it can be said of but few colleges in our land, that they shut out an heretical and schismatical influence ; and should therefore receive the patronage of our communion. For places, however, of education on truly and fully Christian principles, we are as yet indebted to private exertion. There are several such of a more limited nature. Those more extensive ones—St. Paul's College in Flushing, and the Episcopal Institute at Troy—deserve particular commendation to the extensive patronage of the Church. And soon, I trust, we shall have in this city, under the auspices of the New York Protestant Episcopal Public School, an institution of a high literary order, in which, as youths advance in human learning, their souls will be cared for by due training in that best and most useful knowledge, whereby the members of the body of Christ are to grow up into him in all things who is the Head. I refer to Trinity School, just established by the above-mentioned corporation, and about going into operation under the rectorship of a well qualified presbyter of this diocese.

But shall it always be, my brethren, that this important department of the Church's duty is attended to by her in so limited a degree ? Consider the question seriously and deeply, in the fear of God, and with a full sense of your own obligations as ministers and members of the Church.

Having returned from the General Convention, I recommenced my diocesan duties, and prosecuted them as follows :—

Saturday, September 22, consecrated the chapel of St. Mark's Church, Williamsburg, *Kings county*. The parish not being yet prepared to encounter the expense of erecting such an edifice as they confidently anticipate will soon be needed as the parish church, have provided this smaller one to serve in its stead, until that is built, and then to be retained for week-day services, and catechetical purposes. I had the pleasure, on this occasion, of the company of my right reverend brother the Bishop of Michigan, who did me the favor of taking a part in the services.

Fifteenth Sunday after Trinity, September 23, in St. Michael's Church, *New York*, confirmed 19.

Thursday, 27, in St. Peter's Church, admitted to Deacons' Orders Henry W. Sweetzer, an alumnus of the General Theological Seminary, who had been transferred, as a candidate, to this diocese from that of New Hampshire.

Sixteenth Sunday after Trinity, September 30, in St George's Church, Hallet's Cove, *Queens county*, admitted the Rev. John W. Brown, deacon, the minister of the parish, to Priests' Orders ; and preached again in the afternoon.

Wednesday, October 3, consecrated St. Timothy's Church, *New York ;* and had the pleasure of the company and assistance of my right reverend brother the Missionary Bishop for Missouri, Wisconsin, and Iowa. This is the German church of which I had occasion to speak in my last annual address. In the face of many difficulties, the vestry have succeeded in the erection of this plain but very neat and commodious edifice ; and I would again commend the parish to the Christian sympathies, and kind fostering aid of their brethren in the Church.

Prominent among the difficulties which they have had to encounter, is the death which has occurred within the year of their pastor, the Rev. George Mills, whose ordination as deacon I reported to the last Annual Convention. A few days before his death, and when he supposed his disorder was taking a favorable turn, he was anticipating with much devout interest the completion of his church, and his admission therein to Priests' Orders. But it was otherwise determined by an all-wise Providence ; and our brother soon, but not without the most gratifying evidence of a saving interest in the Redeemer to whom he had delighted to point ing through God's great goodness the view of others, was taken to his rest ; bethe only clergyman of the diocese who has died during the past year.

Yesterday, Thursday, 4, you were witnesses of an ordination at the opening of this Convention, at which James Abercrombie, of the vacant Diocese of Maryland, was by request of the ecclesiastical authority of that diocese, admitted to Deacons' Orders ; and you doubtless participated with me in the pleasure of the presence on the occasion, and their participation in the services of my right reverend brethren the Bishop of North Carolina and the missionary bishop for Missouri, Wisconsin, and Iowa ; and in the peculiar interest attached to it from the sight of a venerable presbyter, of more than fourscore years of age, taking by the hand his grandson, and presenting him for admission to the holy ministry.*

I cannot record this ordination without also recording in connection with it my sense of the great loss sustained by the Diocese of Maryland in particular, and by our Church at large, in the event which led to the candidate coming here. You anticipate me, when I refer to the death within the past year of the Right Rev. William Murray Stone, D.D., the bishop of that diocese—a man whom to know was to esteem and love, and a bishop who had his special charge near his heart, and was ever found true to those principles with which are connected the best interests of the Church of Christ at large.

The following is a summary of the episcopal acts above detailed :—

Ordained 25 deacons, one for another diocese ; of whom 13 are alumni of the General Theological Seminary. Ordained 19 priests. Instituted 4 rectors. Confirmed 893 persons on 79 occasions. Laid the corner-stones of 3 churches. Consecrated 9 churches.

The changes among the clergy, other than those already mentioned, are as follows :—

The Rev. Hiram Adams has transferred his canonical residence from Delaware to this diocese, and is in charge of a select seminary at Kingston, Ulster county.

The Rev. Jasper Adams, D.D., has canonically removed from South Carolina to this diocese, and is the chaplain, and professor of rhetoric and moral and political science in the United States' military academy, West Point, which offices were vacated by the resignation of the Rev. Thomas Warner.

The Rev. Lewis P. W. Balch has removed into this diocese from Pennsylvania, and been chosen rector of St. Bartholomew's Church in this city, vacant by the resignation of the Rev. Charles V. Kelly.

The Rev. John Bayley, deacon, has relinquished the missionary station at Richford, Tioga county, and M'Lean, Tompkins county, and been appointed to that at Owego, Tioga county.

The Rev. Alva Bennett has relinquished the station of Principal of the High School, Geneseo, Livingston county, and become an instructor in the Episcopal Institute, Troy.

The Rev. Thomas S. Brittan has resigned the rectorship of St. Paul's Church, Flatbush, Kings county, where he is succeeded by the Rev. James Coghlan, a presbyter of the Church of England, who had become canonically connected with this diocese, and now confines himself to the rectorship of St. Paul's, Brooklyn.

The Rev. Daniel E. Brown, and the Rev. Solomon Davis, have become attached to the jurisdiction of the missionary bishop for Missouri, Wisconsin and Iowa.

The Rev. David Brown, and the Rev. Charles Jones have become connected with the newly organized Diocese of Florida, the latter having resigned the rectorship of St. Andrew's Church, New Berlin, Chenango county, where he is succeeded by the Rev. Russel Wheeler.

The Rev. Edward C. Bull has removed into this diocese from Massachusetts, and become the rector of St. Philip's Church, Phillipstown, Putnam county, where he succeeds the Rev. Henry L. Storrs, who has removed to the rectorship of St. Stephen's Church, New Hartford, Oneida county, vacant by the removal of the Rev. Samuel C. Davis, to the rectorship of St. Mark's Church, Williamsburgh, Kings county, resigned by the Rev. William Morris, who has become assistant minister of St. Michael's and St. James' Churches in this city, and the rector of Trinity School, the English and Classical Seminary, referred to above, which has been recently established by the Corporation of the New York Protestant Episcopal Public School.

The Rev. Hilliard Bryant has removed to the Diocese of Connecticut, and the Rev. Samuel Buel, deacon, and the Rev. Richard Bury, to that of Michigan.

The Rev. Thomas W. Coit, D. D., has removed into this diocese from Connecticut, and become the rector of Trinity Church, Brooklyn, where he succeeds the Rev. Daniel V. M. Johnson, who has removed to the Diocese of Indiana.

The Rev. Calvin Colton has resigned the rectorship of the Church of the Messiah in this city, where he is succeeded by the Rev. Richard C. Shimeall.

The Rev. Francis H. Cuming has resigned the rectorship of Calvary Church, in this city, and removed to the Diocese of Michigan.

The Rev. Jacob W. Diller has resigned the office of assistant minister of St. John's Church, Brooklyn, and removed to the Diocese of Vermont.

The parish of Granville, Washington county, having been separated from the missionary station in which it was connected with Whitehall, and become a station by itself, is supplied by the Rev. Darwin B. Mason, M. D., deacon, who has removed from the Diocese of Vermont ; and the Rev. Palmer Dyer continues the missionary at Whitehall.

The Rev. John F. Fish has removed to the Diocese of Mississippi, and the Rev. John Grigg to that of Vermont.

The Rev. Caleb S. Henry, D. D., has removed into this Diocese from that of Pennsylvania, and is mainly occupied in his learned and able labors as editor of the New York Review, a quarterly publication designed to promote the essentially united interests of pure religion and true science—its religious department being frankly avowed to be in consonance with the principles of the Church. Our communion in this diocese has long derived much benefit from the periodical press, and has largely contributed to extend that benefit to other sections of the Church. The Churchman's Magazine, the Christian Journal, the Gospel Messenger, and the Churchman, have been blessed as highly efficient means of advancing the common cause of Christ and his Church. Indeed, complete sets of those works would be a most valuable Christian library, clearly expounding and ably vindicating the great truths and requirements of the Gospel, and furnishing the principles, and urging and leading to the practice, of true evangelical devotion. And certainly there can, I think, be no where found a fuller and truer record of memorials connected with the history of our Church. The Messenger, and Churchman, which are still engaged in their good works, I commend to the continued patronage of the Church ; and trust that the New York Review, in the purity and soundness of its theology, and in the success of its noble objects to combine the evangelical improvement of the heart with the culture and elevation of the mind, and to hallow the labors of the scholar, the researches of the man of science, and the duties of the citizen in every department, with the influence of Christian principle and Christian motive, will commend itself to all who have at heart the real dignity and the best interests of man.

The Rev. Bethel Judd, D. D., has removed into this diocese from Connecticut, and become the rector of St. John's Church, Ithaca, Tompkins county.

The Rev. Nathaniel P. Knapp has removed to the Diocese of Alabama.

The Rev. Charles Luck, originally a presbyter of the Church of England, who had removed to this country, and been received as a presbyter of this diocese, having returned to England, has given me notice of being again settled there in the exercise of the ministry. I therefore consider him as no longer belonging to this diocese.

The Rev. Thomas Pyne, who came to this country under similar circumstances, having returned to his own, and never made his canonical reports to me, I consider, agreeably to notice given in my last annual address, that he has resumed his original ecclesiastical connexion, and therefore erase his name from the list of clergy of this Diocese.*

The Rev. Archibald T. K. M'Callum, deacon, has been transferred to the Diocese of Delaware.

The Rev. Moses Marcus has resigned the rectorship of St. Mary's Church, Hempstead Harbor, Queen's county, and been appointed the missionary of the Board of Missions to the Island of Nantucket.

The Rev. John F. Messenger has resigned the rectorship of St. Mary's Church, Brooklyn.

The Rev. John Morgan has removed to the Diocese of North Carolina.

The Rev. William W. Niles has ceased his connexion with the colored congregation in this city formerly served by him.

The Rev. John Noble, deacon, has become attached to the jurisdiction of the missionary bishop for Missouri, Wisconsin, and Iowa.

The Rev. Beardsley Northrop, having been charged by public rumor with offences subjecting him to trial, requested a canonical inquiry. This was instituted, and the result was a presentment, trial, and acquittal.

The Rev. Guy R. Pinching has been transferred to the Diocese of Mississippi.

The Rev. Henry H. Prout has relinquished the missionary station at Cairo, Greene county ; and Calvary Church at that place is now supplied with occasional service by the Rev. Joseph F. Phillips, rector of St. Luke's Church, Catskill.

The Rev. Samuel Seabury, D. D., adds to his very able and valuable labors as editor of the Churchman, the pastoral charge, as rector thereof, of the newly-incorporated Church of the Annunciation in this city.

The Rev. Robert Shaw has relinquished the rectorship of St. Andrew's Church, Walden, Orange county, and become the missionary at Marlborough, Ulster county.

The Rev. Orsamus H. Smith has resigned the rectorship of Zion Church, Louisville, Otsego county, and become the missionary at Rensselaerville, Albany county.

The Rev. Richard Smith has resigned the missionary station at Elmira, Chemung county, where he is succeeded by the Rev. Gordon Winslow ; and become the missionary at Hector, Tompkins county, and Johnson's Settlement, Chemung county.

The Rev. Lewis Thibou, jun., has resigned the rectorship of Trinity Church, Athens, Greene county, and become the missionary at Angelica, Allegany county.

The Rev. Jonathan M. Wainwright, D. D., has removed into this diocese from Massachusetts, and become an assistant minister of Trinity Church in this city.

The Rev. Alvi T. Twing has removed from the Diocese of Vermont, and become an instructor in the Episcopal Institute, Troy.

The Rev. William M. Weber, M. D., has become the missionary at Perryville, Madison county.

The present number of clergy in this diocese is 249, showing an increase, since the last Annual Convention, of 10.

Eleven clergymen have removed from other dioceses into this, and 22 from this into others ; and one has departed this life.

We have at present 48 candidates for orders viz.

Libertus Van Bokkelen, Henry Lawrence, James M. Fenn, George W. Nichols, Joseph Hunter, Alfred Stubbs, Hobart Williams, Andrew Hull, George Sayres, George S. Gordon, George W. Fash, William H. Hughes, William S. Bartlett, Frederick W. J. Pollard, Caleb Clapp, Samuel M. Haskins, Josiah Perry, Martin P. Greene, D. Hillhouse Buel, Albert D. Traver, Ralph Hoyt, Francis Edwards, John G. Barton, George D. Gillespie, Charles Aldis, Jesse A. Spencer, John W. Clark, Stephen Douglass, Freeman Clarkson, Charles Fox, William Mulligan, Benjamin W. Stone, Benjamin M. Yarrington, Theodore B. Lyman, Asa Griswold, James N. M'Elligot, William H. Moore, David M'Ilvaine, Fortune C. Brown, Henry H. Bates, Nathaniel W. Starr, John Blake, Whiting Griswold, Major A. Nickerson, Charles D. Cooper, Alfred M. Loutrel, Anthony E. Burt, James Millet. Of the above, Messrs. Nichols, Hunter, Stubbs, Hull, Sayres, Gordon, Fash, Bartlett, Pollard, Clapp, Haskins, Buel, Traver, Gillespie, Aldis, Spencer, Clark, Douglass, Clarkson, Mulligan, Stone, Lyman, Moore, M'Ilvaine, Brown, and Bates, are students of the General Theological Seminary ; and others are about entering.

Francis Vinton, Erastus B. Foote, Edwin N. Lightner, Jacob B. Morss, and John Martin, jun., have been transferred, as candidates, to other dioceses.

William Hall, jun., induced by ill health, has, at his own request, had his name taken from the list of candidates.

Frederick A. P. Barnard, and James Harshaw, not having observed the requisites of the canon respecting their applying for examination, have, agreeably to the canon, ceased to be candidates.

I have detained you, my brethren, for such an unusual length of time, that I will interfere with your proceedings no longer than to commend you therein to the guidance and blessing of the Holy Ghost.

Benjamin T. Onderdonk.

New York, October 5, 1838.

---

* The following is the document on this point laid by me before the two houses :

It being provided by the fifth Article of the Constitution of the Protestant Episcopal Church in the United States of America, as amended by this Convention, that "no new diocese shall be formed or erected within the limits of any other diocese, unless with the consent of the bishop of the diocese concerned ;" the undersigned, the Bishop of the Diocese of New York, hereby informs this Convention, that the action reported to them by the Diocese of New York, providing for the formation, within its limits, of a new Diocese, has his entire consent. Benjamin T. Onderdonk,

Bishop of the Diocese of New York.

Philadelphia, September 14, 1838.

† The following is the action in this matter of the General Convention :—

"Whereas it appears by documents laid before this Convention, that the Diocese of New York has, by its Convention, and in accordance with the fifth article of the constitution of the Protestant Episcopal Church in the United States of America, as amended by this Convention, resolved that the said diocese be, on the first day of November next, divided into two dioceses by the forming of a new diocese within the limits of the said Diocese of New York, the said new diocese to comprise that part of the State of New York which lies west of the present eastern boundary lines of the counties of Broome, Chenango, Madison, Oneida, and Lewis, and the north-easterly line of the county of Jefferson, as the said lines of those counties are now established by law ; and whereas the bishop of the diocese of New York, has, by an instrument under his hand, this day laid before both houses of this Convention, signified his consent to the said formation of a new diocese within the limits of his diocese :—therefore,

"*Resolved*, That this Convention does hereby ratify the above mentioned division of the Diocese of New York into two dioceses, by the formation, within its limits, of the new diocese above described, such division to take effect on the first day of November next ; and that this Convention does hereby recognise the union with the General Convention of the new diocese west of the above-named county boundary lines, to take effect on the said first day of November next—the name of the said new diocese to be determined at the Annual Convention of the Diocese of New York in October next."

* The following is the announcement to which allusion is here made :—

To the Clergy and Churches of the Diocese of New York.

Brethren,—At the General Convention of our Church, lately held in the city of Philadelphia, the following preamble and resolution were adopted by both houses, and thus became an act of the Convention, namely :—

[*Here follows the act of the General Convention, ratifying the division of the Diocese of New York, as given in a former note.*]

Thus, brethren, all the required measures on the part of the General and Diocesan Conventions having been adopted, a new diocese is to be formed within the bounds of this diocese, on the first day of November next. Agreeably to the above-mentioned article of the constitution, it rests with me to elect the one of the two dioceses into which this diocese will thus be divided, to which I will be attached as the diocesan thereof.

The decision would be a difficult one indeed, were I required to be governed in making it by any comparison of affectionate regard for my clerical and lay brethren within the bounds of the respective dioceses, or of confidence in their disposition to do all that should be done for the promotion of my personal and domestic comfort, and to meet the necessary and proper expenses of the office.

It is, however, probably known to the most of you, that the city of my present residence has been my only home through life, and was, for about 25 years the scene of parochial pastoral labors which have led to the formation of many sacred and most endearing ties. I trust, therefore, that it will be regarded as altogether reasonable and natural, for me to determine to remain in charge of that diocese which embraces my native city. This determination, brethren, I now thus announce to you. The separation which it will involve from brethren and friends so truly beloved, and to whom I am bound by the most grateful recollection of hospitalities, kindness, and every evidence of affectionate attachment will be indeed most painful to me. But I have not a moment's doubt that it is for the best, and most devoutly do I pray that it may be overruled to the glory of God, and the good of his holy Church, and the spiritual and eternal welfare both of those from whom I shall thus be officially severed, and those with whom my diocesan connection will be continued.

Commending you to the blessings of God's providence and grace, I remain, dear brethren, your affectionate diocesan. Benjamin T. Onderdonk,

Bishop of the Diocese of New York.

New York, September 19, 1838.

* The candidate was presented by his grandfather, the venerable James Abercrombie, D. D., of Penn.

* Since the Convention, I received a letter from Mr. Pyne, notifying me of his having renewed his connexion with the Church of England.

COMMUNICATIONS.

For the Churchman.

PROCEEDINGS OF THE GENERAL CONVENTION.

(Continued from page 130.)

Philadelphia, Thursday, Sept. 13, 1838.

We continue our report of the debate on the proposed canon concerning candidates for orders. After Dr. Hawks had resumed his seat,

Mr. Binney rose and observed, that as a member of the committee which introduced the canon, and as one of the laity on whom it bears, he would state a few of the reasons which determined him in favor of adopting it. There are *three* particulars in which this new section [Section 4 of Canon 9] will vary or change the existing law:—1. In giving the laity a voice. 2. In demanding unanimity. 3. As to the period of time prescribed for the exercise of the dispensing power. In reference to these he [Mr. Binney] has acted on a principle. There never has been a period in the history of our Church, and his Rev. friend [Dr. Hawks] has fully proved it, when the necessity as to the qualifications of candidates and the time were both dispensed with—and time without the former is fruitless. Both have always in the opinion of all been requisite to sustain the truth and order of the Church. This has been the law since '89. And there is no intention to change now this general and universal law of the Church. It being then generally true that both time and qualifications should be required, are there no cases where one or both may be dispensed with? cases of undoubted expediency? Except at one period the Church has always said, yes—and then, she answered, no, because of the danger of allowing any exceptions. Still, saving on one occasion, there has been no time that the opinion was not entertained that the cases should be rare, and the exceptions carefully hedged about. At first, the vote of two-thirds of the Diocesan Convention was required for a dispensation, thus giving the laity a voice. The objection to this mode was, that the Convention was a body too large and its meetings were too rare to refer the question to their decision. The Church has at subsequent periods required the consent of all the clerical members of the Standing Committee, and sometimes a majority of them. It has only once given to the bishop the exclusive right of exercising the dispensing power. The rule, it appears then, has been always steadfast, while the exceptions have been vacillating. With this statement of the general law, Mr. Binney observed that he could give the principle on which he has acted in reference to the proposed changes. As to the *first* of these, viz. granting the laity a voice; why, he asked, should not they be heard, if they are members of the Standing Committee; since, it cannot be denied, they are competent to give an opinion? Is this solely a clerical question? Let us examine. The grounds on which a dispensation is granted are: an "extraordinary strength of natural understanding." Surely the laity are competent to judge of this. "A peculiar aptitude to teach." This is putting the laity at the feet of the clergy. Still the scholar can tell who is a good master, and sometimes he can tell this better than his master. And "a large share of prudence." In general, the laity are excellent judges of clerical prudence; prompter indeed to observe and feel its influence. They are, it seems then, just as good judges as the clergy of all these particulars. In our own Church, among the most faithful friends to its order and purity, the laity stand conspicuous. They have never failed it, and they never will. They come into the Church in the most regular manner. They are the support and stay of the Episcopal authority. There is no fear they will ever be prejudiced in their decision—they are as impartial as it is possible to be in the nature of men. No reason then can be given why they should not be heard. As to the *second* particular, viz. the change from a majority of clerical members to unanimity of both orders in the Standing Committee, Mr. Binney said he was happy to hear the question on this point and its answer. He will give another reason for the alteration, conformed to the principle with which he started. The question is as to the propriety of exceptions to the general law. To justify the exception it must be a case without any doubt. But if the canon require a bare majority only, say *three* out of *five*, you give to those three the decision of this most important question. If it were a mere matter of facts, it would be of little consequence. In the institution of law the majority may govern, but not in its application. The three qualifications for a dispensation, "extraordinay strength of understanding," &c., are extremely vague; and it is a phenomenon in legislation that you should allow a casting vote to decide on these. Mr. Binney professed he had never heard the like. See, he said, the position of the bishop. The Standing Committee are divided, *three* and *two*. If the bishop side with the minority, the man is excluded. The consequence is, the bishop is involved in embarrassment. If he vote with the three, the influence of the bishop is lessened. So the clerical office injures the Episcopal office. The least that can be done for his relief, is, to require unanimity in the Standing Committee. If all the members say no, the bishop can justify himself before the world. These, Mr. Binney said, were his reasons for agreeing to this alteration.

As to the *third particular*, viz. the time within which a dispensation shall not be granted; there is little difference between twenty-seven and thirty years. The alteration does, however, increase the difficulty of getting into the Church without the prescribed qualifications; and he would make this his reason for adopting it, rather than the little difference there is between twenty-seven and thirty years of age. Thus we secure the general rule of full qualifications and the full time before admitting the applicant to orders.

Mr. Colston said that he rose with diffidence to address the house, but was desirous of expressing his sentiments on the measure now contemplated. The canon proposes to change our existing laws and policy. The present situation of the Church, n the opinion of Mr. Colston, does not require this change. No additional laws are necessary. Before making any alteration, we should fully ascertain, first, whether there have been any abuses; and then, whether the existing guards against such abuses are not sufficient. With his regard for the government of the Episcopal Church, he should be unwilling to exclude any from its orders who desire admission, and who feel not at liberty to minister in other denominations. The policy of the Church does not require the additional provisions; and the present restrictions are not useful. These restrictions all regard the policy of the Church. [Dr. Hawks here called to order.] The chair decided in favor of Mr. Colston. Mr. Colston agreed that it was necessary to insist on certain literary qualifications and dispensations should be given with caution. The reasons assigned by the gentleman [Mr. Binney] have changed also his opinion as to the unanimity required, and he would admit this alteration. But he objects to the period of probation prescribed by the canon. He has no hesitation with regard to our own young men, and would make the dispensation strict in their case. But as respects those from other denominations, our destitution especially in the West and Southwest, and the whole situation of the Church, its increase, and the demand for its ministrations, should make us cautious how we exclude any who might be useful to us. Are not the guards sufficient? When one comes from another denomination, he is required to bring a certificate signed by twelve individuals of the denomination from which he came.

[Rev. Mr. Hanckel here interrupted the gentleman to suggest that the discussion of this question would only perplex the Convention. The chair again decided that Mr. Colston might proceed. Dr. Milnor observed that the gentleman was arguing on another canon.]

Mr. Colston asked, are not our present guards sufficient? Yes; with the unanimous consent of the Standing Committee, they are. And when we consider the responsibility of the bishop in granting dispensations, the wants of the Church, and the little danger of the introduction of improper persons, no cases of the abuse of the power having been given, we should pause before making any change. The proposed alterations do at least take away the Episcopal power of dispensing with either the literary qualifications or the time. If one is dispensed with, the other is refused. When we consider how easily in our country men have families, and enter professions to get a support, the requisition of three years probation from one thirty years of age is almost saying, "You shall not come into our Church." When you make this requirement of a young man who feels himself called to preach the Gospel to perishing sinners, and who is fully qualified in the judgment of the bishop, of the Standing Committee, and of all who know him, it is asking more than the situation or the policy of the Church demands. Mr. Colston declared himself therefore opposed to the canon.

Rev. Mr. Parks said that when he was called to order, and properly too, he was about to make another suggestion as to the inexpediency of the proposed change. He premises, lest he should be misunderstood, that he fully concurs with the gentlemen from New York and Pennsylvania, [Dr. Hawks and Mr. Binney] in their observations on the qualifications of ministers, in all indeed but their concluding remarks on the limitations of the dispensing power. This was the only question between him and the rest of the committee. He has not said that he wished no guards at all; some general ones there should be. So also, though in the committee he said that he thought a majority of the three orders in the Standing Committee (and here he had been borne down upon by the Rev. gentleman from New York) would be guarantee enough: yet he was willing to have the consent unanimous when a dispensation should be granted. His objection lies against the number of restrictions. The character of the Church as apostolic is opposed to them. The dispensing power should be lodged somewhere all say; and he is willing that it should be granted to the Standing Committee in part. In a great house there are divers vessels. Many might be introduced fit for the ministry, who cannot enter it under the new limitations. *One-fourth* of the ministers of the Episcopal Church would be excluded if an "*ex post facto*" law could apply. There are thousands of living epistles to attest the competency of these men who, notwithstanding, could never have been admitted under the contemplated alterations. It grieves him indeed to see one officiating without the proper qualifications. Still "charity hopeth all things." And if we take the Scriptures for our rule, we have no right to exclude those whom the requisitions of the Bible approve. He shall submit if the house adopt the canon, in the hope, however, that the House of Bishops will disapprove of it.

Dr. Henshaw said that he would not speak of the general merits of the question, but would endeavor to give such a direction to his remarks as should render them specific. He concurs in most of what has been said by the speakers on both sides. All agree in receiving into our ministry any applicant of unexceptionable moral character, who has enough human learning. This is and always has been the principle of the Church. The only question is as to the exceptions. He is inclined to think that the present provisions are enough. If the canon has been found not to operate well, it is owing rather to a deficiency of wisdom or of firmness in executing its provisions.

Dr. Henshaw proposed to divide the questions raised by the proposed canon, and take the sense of the house upon them in their order.

Mr. Binney said this could not be done.

Dr. Henshaw then observed that if it were necessary to act on all at once, he would propose as an amendment that *twenty-seven* should be substituted instead of *thirty* years; for one of the gentlemen has himself said there is little difference between the two periods.

Dr. Hawks observed that the committee reported the whole law as a substitute for canon 9, and have added a section repealing the former one. So that the question is on the adoption of this; and the gentleman will obtain his object by moving to strike out *thirty* and insert *twenty-seven* instead.

This motion was made, and the question put. On a division, the motion was carried.

Dr. Hawks said that it was necessary to propose another amendment inserting after "twenty-seven years of age," the words of the old canon, "nor shall any person," &c.

Dr. Henshaw asked if the gentleman did not suppose that the motion just passed would apply to succeeding sections.

Dr. Hawks answered "no," but he had supposed the gentleman would make those alterations afterwards.

The amendment was then moved and carried.

After other alterations as to time, necessary in order to correspond with the original one, the whole section as now amended was read by the secretary, and the question put upon its adoption.

Rev. Mr. Vinton said that to require unanimity in the Standing Committee is too strict a limitation. He is not aware that in any question before a deliberative assembly, unanimity is required. Even in alterations of the constitution, two-thirds is the most that is demanded. It is enough simply to throw this power into the hands of the laity as well as of the clergy. Although the present is a case of exception, yet he does not consider it a graver question than others which a vote of two-thirds may determine. He would propose then an alteration of the phrase, and instead of the "unanimous consent" require that of two-thirds of the Standing Committee.

Rev. Mr. Parks asked if Mr. Vinton would not concur in this alteration, viz. to strike out all after the word "section?" If this amendment cannot be received he will vote for the section as it has been amended and read; otherwise, he will vote with Mr. Vinton.

Mr. Nelson proposed to strike out the whole fourth section, and restore the old one with the exception of requiring the consent of the laity as well as of the clergy.

The question was taken on Mr. Vinton's amendment, and decided in the negative.

Mr. Nelson then renewed his motion to strike out, &c.

This alteration was briefly opposed by Judge Chambers and Dr. Hawks, on the ground that it did away the distinction between the dispensation as to time and that as to qualifications made in the proposed canon, and permitted double dispensations which that law refused.

Some confused debate and a number of motions followed, including one for adjournment.

At length, the secretary read the resolution of Mr. Nelson.

The question was put; and on a division, the motion was negatived.

Rev. Mr. Parks then moved that all after the word "section" be struck out, retaining the last clause concerning the Hebrew language.

A division was called for, and this motion was also lost.

The question was then taken on the whole section with the amendments of Dr. Henshaw, and carried.

Dr. Hawks now moved the adoption of section 7.

Rev. Dr. Croswell moved to strike out the last clause respecting the Latin and Greek languages and other branches of human learning.

Dr. Hawks objected to this motion and observed that the same question is now involved, as that which has just been discussed and decided upon, viz. shall dispensations be allowed in both particulars?

Dr. Croswell said, this requirement sometimes operated very hardly. He supposed the case of a gentleman with a family who is also over thirty, and in every respect qualified excepting as to the branches of learning insisted on in this clause. He becomes an applicant for our orders, and for want of those languages we reject him. He knows such a case now actually pending. He thought it was better to leave the matter to the discretion of the Standing Committee

Dr. Hawks thought it was not so clear that the case of an existing candidate would be affected by this provision: besides we can add a clause exempting all such instances from its operation. Individual cases may be brought up on both sides; but we are to act on general principles.

The amendment was negatived.

Dr. Hawks then moved several amendments necessary to make the section conform with the one already passed. After the adoption of these the question was taken on section 7, as thus amended, and carried.

Section 11 being under consideration, Judge Chambers moved to add a clause to this effect, that this canon shall not affect the case of existing candidates. The resolution prevailed.

Dr. Hawks then moved the adoption of the whole canon as amended. Carried.

Judge Eccleston moved that the message from the House of Bishops on the application from the South and Southwest Dioceses be printed and referred to the Standing Committee on Missions. The same gentleman presented a memorial on a similar subject, having some reference to the case of Bishop Chase; and on his motion this was also referred to the same committee. The house adjourned till 5, P. M.

Thursday, 5 P. M.

After the reading of the minutes of the morning, Dr. Hawks presented some documents from the adjourned Convention of the Diocese of New York, showing the final action on the division of that diocese. On motion of Dr. Hawks, they were laid on the table.

Judge Chambers called up the message from the House of Bishops, proposing to alter that clause in article 1 of the constitution, relating to the time of meeting of this Convention. The house concurred in the alteration.

The Rev. Mr. Crane offered a resolution that the committee on the Domestic and Foreign Missionary Society be instructed to diminish the amount of money appropriated to Foreign and increase the sum assigned to Domestic Missions; and also to endeavor to devise a more economical mode of operations on the part of the Board of Missions.

Dr. Milnor proposed to lay the resolution on the table.

On motion, it was referred to the Standing Committee on Missions.

Dr. Hawks then called up canon 3, of 1835, relating to ministers of other denominations.

Dr. Delancey moved to strike out paragraph 4, of section 2, according to the recommendation of the committee.

Dr. Hawks said the question was, whether applicants of the kind under consideration were to be considered as candidates or as probationers? The first section of the present canon requires that they shall give notice to the bishop of their desire of ordination, and throughout plainly considers all persons who thus apply as candidates for orders. The fourth section is therefore needless. There is no necessity of moving to strike it out. Dr. Delancey withdrew his motion.

Dr. Hawks went on with explanations of the proposed alterations of section 3. The new section allows the student of theology from another denomination the benefit of the time he has already spent in preparation. One year of probation, however, is in all cases required. No more is allowed to them than is granted to to our own candidates. As regards licentiates, they are placed on the same ground as ministers coming from other denominations. All we could do is to require testimonials of the propriety of their motives, of their character, &c., and demand some documents from both classes. *All* persons seeking admission into our orders will be considered by the canon as candidates for orders, and be governed by the provisions of the canon which was passed this morning. This is the effect of the last clause of the section.

Some desultory discussion ensued and various amendments were proposed, but no action was taken upon any.

Dr. Lyell then rose and expressed his wish to make some remarks as to the time of probation fixed for those coming into the Church from other denominations. He was pleased with the course taken this morning—the age determined on, and the unanimity required in the Standing Committee. He knows not whether the Convention are generally aware that he himself is from another denomination. The information can be of no importance, yet such is the fact; and he has now been for upwards of thirty years in the ministry of this Church. During all this period he has not been unobservant of her peace, prosperity, and condition generally, and the result of his observations is, that all things have operated well. He does not say that the canons have not been imperfect—so every thing human is. But he is free to say, and he is glad he can say in this august body, that the canons regulating the admission of candidates from other denominations, have in general operated most auspiciously. The men who have come into the Church "to the help of the Lord," and this especially at a time when "the ways of Zion mourned," have been ornaments to her ministry. They entered at a period when she was in peril, and her preservation through their instrumentality would seem almost miraculous. We were left in a hopeless state. Most of her ministers of that day have gone to a final audit, and it is best to say little of them. But it may be said that the lambs of Christ's fold were scattered, and the churches deserted. In this situation a number of clergymen of other Christian names appeared, including not a few of the Methodist denomination, and they preached with power. What was the course of Episcopalians? We had no other resort, and we went to them, and our children were trained by them aright, and through them many souls were brought into the kingdom of the Redeemer. In this situation it pleased God to put it into the hearts of a number to become Methodist ministers. For his own part, he was as fully assured that it was his duty to open his mouth and preach "the unsearchable riches of Christ," as when before good Bishop Claggett he answered to the questions of the ordinal. For twelve years he served in that ministry. But in the course of that time he often felt it to be his duty to look towards the Episcopal Church. It will be asked, why he did not come into it at once? Because, he answers, reading on the subject of the Church did not then enter into their investigations, but every man ministered as God seemed to open the way. Now the time for inquiry has come, and he would detract nothing from the qualifications required. Would that all were prophets. That all were fully prepared. But this has never been the case. As far back as the days of the lamented Jarratt the same difficulty existed. That man of God travailed in soul for well-qualified ministers, and he had many Methodist aids. From that day applications for our orders have been continually made, and the applicants tell us—not that they do not feel called to minister in the Gospel—but that they feel they are destitute of a valid authority. They come to you for it, with qualifications of character in all things, and only ask of you, as the appointed agents of Christ, that they may be permitted "to spend and be spent" in his ministry, and you say to them in this canon, "This is all very well; you have all the necessary qualifications, but time is required to test something more, (I know not what,) and you must be silent for a year." And this is said to men who would not, if they could help it, be silent for a day. Now what is the necessity of assuming this attitude? There is abundant room for many more in our ministry. They apply to you for admission, and you coldly put them off. He will venture to predict that by this restriction all useful men will be as effectually excluded from our altars as if the canon shut them out altogether. We do not wisely if we make admission more difficult than it is now; if we make the gate narrower than it now is—and why? Because there never was a time so favorable to the Church as the present, not only from her own internal prosperity, but also from the internal disquietudes which are agitating other denominations. There are scores of ministers of those denominations now ready to turn themselves towards the Church. At the very moment when most are coming, the General Convention says, "You may go," or what is virtually the same, "You must wait." Cruelty this to the Church, and cruelty to them who seek a rest here. Now shall we say "no" to these men? By their very application they give the most indubitable proofs of their sincerity. They leave a ministry and relations which they have sustained for years. They sever themselves from near connexions. They have to endure reproaches and many evils—and for what? Simply that they may have authority to minister in holy things. A separation under these circumstances shows great moral courage. To silence such men for one year is oppressive, afflicting, and humbling. Had Bishop Claggett said to him, what this canon says to them, he cannot have answered for the consequence. He does not know that it would have mattered much what the result had been. But still this may show that the canon is calculated to act injuriously. How has the old canon operated? He has been a member of the Standing Committee twenty-five years. In that time how many have been admitted into the ministry of the Church! And scores of these have gone forth as laborers into the Diocese of New York; and now what is the state of that diocese? Let the measures in progress there answer. The preachers admitted from other denominations have been co-workers in this prosperity. Within the comparatively short episcopate of Bishop Onderdonk, now about eight years, there have been admitted into the ministry of the Church in that diocese alone, no less than forty-three ministers from other denominations. These have assisted largely in bringing about our present prosperous state. He will not say that all have been faithful. When have all that have been ordained been faithful, whether originally Episcopalians or not? He could point to most disastrous cases of men in our ministry who have never belonged to other denominations. But he will say that of the whole 43, only a very small number have not met the expectations of their bishop. Dr. Lyell concluded with observing that all he wishes is to restore the old canon, and spare the feelings of mortification, chagrin, and regret which the alterations will inevitably produce. *(To be continued.)* W.

For the Churchman.

THE SICK CHAMBER.

There is a something soothing and softening, as well as solemn, in the contemplation of life's close; whether it be the consciousness of the coming of our own final hour, or the actual departure of another.

The atmosphere of a sick chamber appears to possess a magic power over the passions and feelings, assimilating them, for the time being, to what we might reasonably suppose to be the state of those of the just made perfect.

A desire to forgive and be forgiven—a child-like yearning and sorrow for trespasses committed—aspirations after purity—and a sense of the power and goodness of a watchful and affectionate father—steal upon us as naturally and as silently as sleep upon the senses of the weary, or the shades of evening over the sunless sky.

It is the grave of envy—the tomb of malice—and did we know an individual, within whose bosom lurked the spirit of hatred, and did we wish to chase away that feeling, we would take him to the bedside of some one whom he valued, and if reason then did not soon find the spring of affection, we should pronounce him callous to the better feelings of our nature. The exhibition of decay, whether it be in the annual desolation of nature, or the decline of those we cherish, is productive of peculiar feelings. The sensation produced upon the mind of the thoughtful spectator, by the contemplation of the falling autumn leaf, is a "stranger to the breasts of few;" and who has not experienced that chastened sorrow called up upon beholding the fair form of some loved one drooping as the lily in the noonday sun; and who can realize the fact, that all of beauty, and intelligence, and virtue, possessed by such, will exist beyond the far off clouds, through the unending years of time, and not desire and strive to follow it thither.

I well remember one autumn evening, long since past—a perplexing day's business had closed—I had left my occupation with not the kindest feelings: as was my custom, I took a sauntering walk towards a neighboring town—the remembrance that a friend's residence was near drew my steps thitherward. I had reached the little bridge that crossed the brook before the door. I listened for a moment to its murmuring, another, and the words,

> "I would not live alway, I ask not to stay,
> Where storm after storm rises dark o'er the way,"

broke in mournful but silvery melody upon my ear. The voice was familiar, but its tremulous tone betokened a depth of feeling uncommon. I entered—beneath the tasselled curtains of a couch, near the window, lay the form of one whom many years of sweet communion had endeared. The hand of decay was upon her—the rose had faded from her cheek—the light of intellect was fast passing from her countenance—that sweet serenity and placid smile, the so common attendant upon the Christian's hour of departure, exhibited themselves here with peculiar loveliness—resignation was written on her brow. I bent over that bed, and caught the faint accents of her voice, as in stifled tones she said, "Cherish kindness—love every one—be virtuous." They sank deep into my bosom—they remain there buried, but undying, exerting, if not a continuous, still, an abiding influence. Those words had subdued me.

Since that time change has placed its signet on my brow, the fresh blush of youth has given place to the rugged features of mature years, the tender feelings of the boy to the stern inflexibility of the man, the poetry of life's morning, to the sober realities of its midday. Still, when after the excitement of business, reflection resumes her sway; these words, as an embodied substance, will rise in rebuke of acts committed contrary to the spirit of kindness and charity; and, with a power second only to that of the commands of the Bible, bid me commit such again no more.

The sick chamber is a school in which we may learn the real value of earthly pomp and renown—the elements of true greatness, the purpose for which man was created; and as the lessons here taught, and the precepts here inculcated, can never fail to be those of truth, would it not be well if we oftener attended that school? Would it not tend to make us wiser, juster, purer, happier; would it not tend to imbue us with a more reverential respect for religion, a higher regard for our Church, a sweeter relish for our Bible, a deeper consciousness of the importance of cherishing that spirit of kindness and charity towards all, so grateful to Him, who has commanded us to love one another?

If so, it would be truly better for men at times to attend the house of mourning rather than the house of feasting. TIERO.

THE CHURCHMAN.

SATURDAY, NOVEMBER 3, 1838.

Corporation for the Relief of Widows and Children of Deceased Clergymen.—Contributions to the Corporation for the Relief of Widows and Children of Deceased Clergymen have been received from the following persons in addition to those named in the last Churchman.

Rev. A. G. Baldwin,
E. D. Barry,
W. W. Bostwick,
J. A. Clark
W. H. Hart,
W. Jackson,
E. M. Johnson,
Rt. Rev. C. P. M'Ilvaine,
Rev. R. S. Mason,
Kendrick Metcalf,
David Moore,
Rt. Rev. R. C. Moore,
Rev. Eli Wheeler,
S. R. Johnson.

REASON DEPENDENT ON REVELATION.

"While the mind of man keeps within its own proper sphere, it acts with security; but when once it strives to exert itself beyond its native powers and faculties, then it sinks into weakness and infirmity, and is ever liable to endless error and mistake: it hath no direct perception or immediate consciousness beyond things sensible and human; so that in all its noblest efforts and most lofty flights, it must ever have a steady eye to the earth from whence it took its rise; and always consider that it mounts upwards with borrowed wings; for when once it presumes upon their being of its own natural growth, and attempts a direct flight to the heavenly regions, then it falls headlong to the gronnd, where it lies grovelling in superstition or infidelity."—*Dr Ellis.*

Happiness not to be Estimated by Outward Appearances.—"As to this point, whether it be well or ill with a man, it is not by any means so considerable what his outward condition is, as what use he makes of it now, and how it will end hereafter. Take him with all the worldly prosperities about him that the heart of man can wish, but do not presently pronounce him blessed, nor wish thyself as he is. There are other things of greater concern than those that appear, which ought to come under consideration. Does not his fulness lead him to forget God? Do not his pleasures carry him away into intemperance? Does not his greatness lift him up with pride? Are not his affections captivated by this world? Are his fortunes made to administer to piety towards God, and charity to man, or to provide for the lusts of the flesh? And will he be the better or the worse for them in the end? These are the material questions. No man is to be envied that abuses good things to his own hurt, or undoes himself with prosperity. And certainly he is in the much happier condition who converts all adversities to a good use, and grows better within by being worse without; who turns himself to God more effectually by repentance and prayer, upon every pain or loss that he sustains; who cleaves faster to his God for being forsaken by the world; and when all things are unquiet without him, takes the more care to keep all quiet and calm within, and to make his true happiness fast and firm to himself, Such a man may seem unhappy to the eye of the world. But happiness is a thing that dwells within doors, and does not often show itself abroad; we can seldom tell where it lives by outward signs. Therefore do not seek for it any where but in God and in thy own mind: think not that thou hast found it when thou seest a man encompassed with all kinds of outward prosperity. It does not pass from one man to another with silver and gold; it neither comes nor goes with houses and lands; it does not descend with titles and inheritances; it does not wait with a retinue of servants, nor mingle itself with flatterers; it is not served up at a plentiful table, nor is it put on with fine clothes; no, nor kept and lost with the health of the body; nor does it always go along with a cheerful countenance. It is no visible estate but a secret treasure, and when thou hast found all the former things about a man, still thou must look into his mind to know infallibly whether he has gained this or not; and so much reason and no more thou hast to believe all is well with him, as thou hast to take him for a good man, one who loves God, and is beloved by him. So that we are not to judge of our whole estate here in this world by outward things, because all the true happiness of men, which they have in present possession lies in the mind; and if they have it not there, they have it not at all. Much less are we to measure it by outward appearance, when we consider that the *greatest* part of it is in reversion. When it is once seen to what account the good or the evil of this life turns at last, how a man has improved himself in patience, in charity, in faith and in dependence upon God, and in dependence upon the world; then we can more certainly pronounce whether it has been well or ill with him all along. And all will understand it clearly, when it is once seen who shall appear with Christ in glory. In the mean time they are in good circumstances who do not only in all conditions repose themselves upon God and a good conscience, but to whom all things that befall them are working for a good that is yet unseen, but will certainly be manifested in due time. Especially since it is a good that will shortly begin and never end; for the things that are seen are temporal, but the things that are not seen are eternal."—*Bishop W. Claggett.*

Death of Bishop Jolly.—Our readers have been already apprised, by the correspondent who lately wrote to us from Edinburgh, of the decease of the venerable Bishop Jolly, the father of the Scottish Episcopal Church. The following deeply interesting particulars of his death we transcribe from a foreign journal. He was reading the night before a beautiful old work, called "Disce Mori," *Learn to die,* which he was very anxious to finish. He continued reading till a late hour, when he dismissed his servant. In the morning he was found not only dead, but actually laid out for burial by himself. He had closed his eyes with his own hand, and drawn a napkin over his face, and folded his arms over his breast in the form of a cross, to show the faith in which he died. Thus closed a life of primitive simplicity, piety, and self-denial, worthy of the purest ages of the Church.

Church in Ireland.—We take pleasure in inserting the following extract of a letter from the same friend who lately addressed us from Edinburgh.

Dublin, September 10, 1838.

My dear Friend and Brother,—In a letter which I addressed to you from Edinburgh, with a postscript from Glasgow, I took occasion to speak of the affectionate reception which a clergyman of our Church has reason to expect from the bishops and clergy of the Church in Scotland. And it affords me pleasure now to say, that the *Irish* clergy are not a whit behind their Scottish brethren in this matter.

The archbishop of Dublin, on whom I called the day of my arrival, is at present out of the city, on a visit to Oxford. I had the satisfaction, however, of meeting with several of the clergy. And if the interviews which I have had with them may warrant the conclusion, we have no better friends on this side of the ocean, than the laborious and devoted clergy of the Church in Ireland.

I preached for them twice yesterday; and in the evening, at their request, I gave a public statement of the history, the condition, and the prospects of the Protestant Episcopal Church in the United States. As a motto for my discourse, I chose the words, "One Lord, one faith, one baptism." And the fixed attention and devout interest of a crowded audience throughout the time which my statement occupied, afforded ample proofs that the members of the Irish Church have many lively and intense sympathies in common with their American fellow-disciples of our Master. After evening service, I spent more than two hours with the Dean of St. Patrick's and others of the clergy, at the house of the Rev. Thomas Gregg, the curate of St. Catharine's. And the sentiments which our conversation called forth I shall ever prize, as among the most delightful that I can cherish. The prosperity of the Redeemer's kingdom was our pervading subject. All seemed to be animated with fervent zeal in the good cause.

To see a member of an opulent and influential family thus earnestly engaged in serious things; to see one occupying his high station in the Church, thus familiarly repair to a curate's house with a clerical brother from a remote land; and to see him evince, in whatever is connected with our religious institutions, so intense an interest, was truly worthy of all admiration. And if I have been rightly informed of what is the actual state of the Protestant clergy in Ireland, a *great* part of them are like the men of God in Dublin, with whom it has been my happiness to meet.

Valedictory discourse, preached in St. John's Church, Brooklyn, New York, on Sunday morning, August 5. By the Rev. Jacob Wm. Diller, assistant minister of said church. Brooklyn: E. B. Spooner & Co. 1838.

Mr. Diller has devoted his farewell discourse to a review of the doctrines which he had preached and the labors which he had performed during his ministry among the people whom he addressed. His parting advice manifests the spirit of a discreet and faithful steward of Christ's mysteries, anxious to impress the people committed to his charge with a deep sense of the responsibilities devolved on them by their adoption into Christ's Church. The concluding part of the sermon, in particular, may be read with profit by readers of every class.

"Brethren, I have now laid before you, though in a rapid and imperfect manner, an outline of the principal events in the parish, since I first came among you. Three years of my ministerial life have been spent in your service; it is no small part of our fleeting and uncertain existence here, and it will tell upon our destinies throughout all eternity. It is an easy matter to bring up in review before us the different events of the past, but who can estimate their important bearing upon our character here, and our interests hereafter. What then, has been the result of my ministry among you? This is the all-important consideration. Has it been like the arrow that is shot through the air? Or 'like the way of a ship in the sea,' that leaves no trace behind! Have I 'run in vain,' and 'labored in vain?' Blessed be God I need not leave you with the deep oppression of soul which such a reflection would occasion. The seed sown has in some instances fallen upon good ground and given an earnest in due time of the ripeness of the Christian character. In others it has already brought forth fruit to the praise and glory of God. Some who have given promise to their Creator of the affections of the heart, and others who are in the habit of kneeling at this holy altar, have taken those steps during the past three years. So far as any of these results may be attributed to my instrumentality, it fills my heart more than I can express with gratitude to Almighty God. The humble hope that all my counsel to you and my prayers in your behalf, have not been in vain; this affords me the most heartfelt gratification. It will go with me wherever the providence of God shall call me; be a source of comfort to me when on my dying bed I shall take a final and general retrospect; and afford a subject of joy, when my spirit shall have winged her flight into another world, and I shall stand before the judgment-seat of Jesus Christ, there to give an account of my stewardship. In that solemn hour and at that tribunal, shall I present some of those to whom I have preached the Gospel in this place, and say, 'Behold, Lord, here are the children whom thou hast given me,' and who have believed to the saving of the soul. O this, 'if after I have preached to others, I myself shall not be a castaway,' this will for ever add to my happiness in the presence of God in heaven. Dearly beloved in the Lord, ye who support your profession of the Christian faith, go forward as you have begun; be lowly in heart; lean on your Saviour's merits; pray always; so endeavor to 'grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ,' that you forget those things which are behind, and reach forth unto those which are before, pressing earnestly toward the mark for the prize of your high calling of God in Christ Jesus. Endeavor to recommend your religion to others by a holy walk and conversation. 'Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven.' And 'The Lord of peace himself give you peace always by all means.'

"But do I not leave some of my hearers yet undecided whom to follow, the Lord or Baal, God or the world? Are there not some of you to whom all my labors have been to no profit whatever? Whom because ye would not 'hearken to the sound of the trumpet,' I must leave as I found you, strangers to your God, despising the riches of divine grace, and deprived of the comfortable hope of a blessed immortality! The seed sown has fallen on stony ground, or on the way side, or has been choked by the cares of the world. What shall I say to you? What higher inducements can I offer than those already offered, to turn from the error of your ways to the service of the living God? Would to God that I could say something now which might induce you to reflect; to lay aside your rebellion against the Lord; to turn unto him with all your heart, for he will have mercy upon you and abundantly pardon you. Would that all the influence I may have had with you as a friend, or as a minister of Jesus Christ, were now centered in this, that you acquaint yourselves with God and 'be at peace.' Do you value your eternal interests? Do you hope ever to be saved through the merits of the Redeemer? O then by all that is sacred, 'I beseech you,' for the last time 'in Christ's stead, be ye reconciled to God.' Delay no longer. Strive for an interest in the Saviour. Cease to grieve the Holy Spirit of God. Though he has hitherto called, but called in vain; though he has stretched out his hand, but you could disregard it; though he has sought to save, but you could most unthankfully refuse; yet return unto him even now and he will return unto you; fear him, love him, obey him, and he will reward your obedience through the merits of that same Saviour, whom thus far you have so ungratefully rejected."

Meditations in Sickness and Old Age. By Baptist W. Noel, M. A.—"The time of my departure is at hand," 2 Tim. iv. 6. Philadelphia: Henry Perkins, 131 Chestnut street. Perkins & Marvin, Boston, 1838.

We cheerfully recommend this little volume to our readers. The pious in general will find it a help to the devotions of the closet, while the sick and aged, for whose use it is more particularly intended, may read it with particular profit and satisfaction. The paper is good and the type large, advantages which are not to be overlooked in a manual for a sick room.

For the Churchman.

THE SPIRIT OF GOD DESCENDING LIKE A DOVE.

Mr. Editor,—In a late conversation among a few friends a difference of opinion was expressed as to the meaning of the words, 'The Spirit of God descending like a dove;' some inferring from the words that the spirit assumed the form of a dove, and others that the simile was intended to describe merely the manner of the descent. The only commentary at hand was Dr. Adam Clarke's; who says, "There has been some controversy about the manner and form in which *the Spirit of* God rendered itself visible on this occasion. St. Luke, iii. 22, says it was *a bodily shape like to a dove;* and this likeness to a dove some refer to a *hovering motion* like to that of a dove and not to the *form* of the dove itself: but the terms of the text are too precise to admit of this far-fetched interpretation." Is Dr. Clarke's judgment to be trusted in this matter? And if his view of the passage be correct, are we not justified in framing visible representations of the Deity? A Member of a Bible Class.

Reply,—We would take this occasion to caution members of Bible classes how they trust to Dr. Clarke's *judgment* in any matter, that being a quality for which the good Doctor is by no means distinguished, and the want of which has betrayed him into many *fanciful* and some *dangerous* comments. But to the point: Dr. Clarke is certainly right in saying that there has been some controversy in regard to the meaning of the passage; and had he said, with Dr. Doddridge, that the original was confessedly ambiguous, and that he "chose to leave this and many other things in the same latitude as he found them," he would have shown a commendable discretion. But whether the interpretation which he censures is really "far fetched," the following extracts may help "A member of a Bible Class" to decide.

"That the spirit came upon Christ in the body or shape of a *dove* cannot, I think, be concluded from this place, nor from the parallel Mark i. 10: but only that the Spirit descended and came or lighted on him, as a dove uses to do on any thing, first hovering and overshadowing it." "By all that hath been said the meaning of the words in this place may be conceived to be this; the heavens were opened to Christ, and the Spirit of God (himself invisible and taking no bodily form or shape at all on him,) was by John seen to descend upon him as a dove descendeth or lighteth on any thing; or, as it were a dove, that which appeared some way resembling a dove, with the wings spread abroad and hovering over one, viz. angels, the token of God's presence, appeared in a bright shining cloud, or a flash of lightning in a cloud, and this stooped down upon him, and with that lightning thunder, and with that thunder a voice."

Dr. Hammond on Matt. iii. 16.

"*And the Holy Spirit descended upon him in a bodily shape as a dove,* viz. as a dove uses to descend upon any thing, hovering and overshadowing it; for that this relates not to the bodily shape, as if that resembled a dove, but to the descent of that bodily shape, is evident from this, that had it related to the first, it should have been *hos peristeras* as of a dove, not *hos peristeran* as a dove. * * This bodily shape seems rather to have been that of light, or a bright cloud, in which God usually appeared under the Old Testament, and from which he spake, and which is usually called the glory of the Lord. So when the voice here mentioned is uttered a second time, it is expressly said that 'a bright cloud overshadowed or hovered over them, and a voice came from the cloud,' Matt. xvii. 5; or as St. Peter saith 'from the magnificent glory.' 2 Peter i. 17. And this Holy Spirit might here be said to descend after the manner of a dove, because that bird was anciently by the Jews looked upon as the symbol of the Holy Spirit."

Dr. Whitby on Luke iii. 22.

"But in the next place it does not appear that there was any shape of a dove at our Saviour's baptism; though it is, I think, a vulgar error, for which reason I will speak a little of it here.

"There was a bodily shape appeared, else the people could not have seen it; but what was this shape or appearance? It was a fire of glory that descended from heaven and lighted upon the head of our Saviour. But how did it light? was it like a flash of lightning, quick and transient? No, for then in so great a multitude, the people could not have discerned for what particular person it was meant. Did it come down swift, as a bird of prey stoops to its game, like an arrow out of a bow? No, it descended leisurely and hovering, as a dove does when it lights upon the ground, that the people might take the more notice and to express the overshadowing of the Holy Spirit; and it not only lighted upon the head of our Saviour, but it abode and remained upon him; as it is said i. 32, 33.

"Now that the expression in the text, *like a dove*, does refer to this manner of the descent of that glory upon our blessed Saviour, and not to the shape of it, appears from the grammatical construction of the words in the text, which is better distinguished in the Greek and Latin than in the English, where the cases of nouns are expressed by particles and not by their termination. Now if these words, *like a dove*, had referred to the shape, then the word *dove* must have been in the genitive case, the shape of a dove. But it is not so, either in the Greek or Latin. It is said in the Greek that the Holy Ghost descended *somatikoeidei*, in a 'bodily appearance,' *hos peristeran* [as a dove;] but if it had referred to the shape, it must have been *hos peristeras, of* a dove. Thus the Latin, *descendit corporali specie, sicut columba;* i. e. *sicut columba descendit*, 'as a dove descends.' It can bear no other construction; but if it had referred to the shape, it must have been *descendit corporali specie sicut columbæ;* 'the shape of a dove:' which is not in our English; it is not said in our English *the shape of a dove;* but that *the* Holy Ghost *descended* (in a bodily shape) like a dove, i. e., as a dove descends. If it had referred to the shape, it should have said, *in a bodily shape, as of a dove:* or, *like as of a dove.*

"Besides, if that glory which appeared had been no bigger than a dove (which is not to be imagined, when it is said the heaven was opened: and the people had not taken so much notice, if the appearance had been no bigger than a dove, it might have escaped the sight of many; but suppose it,) how should they know it to be a dove, more than any other bird or thing of the like bigness; especially considering that it uttered no voice, for it is expressly said that the voice came from heaven; then not from that which abode or remained upon our Saviour.

"I have said thus much of it because of the too common practice of painting the Holy Ghost like a dove, which gives countenance to the usage in the Church of Rome of painting God the Father like an old man, from his being called the Ancient of Days, and represented to Daniel in a dream (so it is expressly said, Dan. vii. 1,) as sitting upon a throne, &c.

"But in that glorious appearance at Horeb, (which was more than a dream,) it is particularly cautioned, Deut. iv. 12. 'The Lord spake unto you out of the midst of the fire, ye heard the voice of the words, but saw no similitude,' that is, of God who spoke, for they saw many other similitudes, a fire, smoke, &c. But they were to make no resemblance of God from any thing that they saw. And the fowls of the air are particularly named, v. 17."—*Charles Leslie on the Socinian Controversy,* pp. 219–221.

☞ We have had the pleasure of receiving letters from the Rev. Dr. Schroeder, which assure us of the improved health of his family.

☞ The agent of the Tract Society reminds us that "The Day of Adversity," a tract from which we published an extract in our last, is among the Society's publications.

Churchman's Almanac, for 1839: Third Edition. New York: Sherman & Trevett, Protestant Episcopal Press, 142 Fulton street.

The publishers of this periodical have just issued a *third edition* corrected and improved. Twenty thousand copies were disposed of last year, and we have no doubt that double that number might be advantageously distributed the coming year. The pages are interspersed as heretofore with excellent devotional matter, which adds much to its usefulness. The rate at which they are furnished by the hundred is so low, that unless a very large quantity is disposed of, the expense of publication will scarcely be defrayed.

SUMMARY.

St. Stephen's Church, Wilkesbarre.—We learn that the Rev. Wm. J. Clark, of Wilmington, Del., has been chosen rector of this church. This parish, situated in the valley of Wyoming, embracing an intelligent and active and thriving population, opens an exceedingly interesting and important field of labor. The immense anthracite coal fields, the greatest perhaps on the globe, which extend throughout the valley, and the luxuriant soil of its "flats," may well draw thither the eye of the enterprising capitalist, especially now that canals and railroads are about to run out from it as a centre, toward the great coal markets. It has already felt the stimulus of external capital and some thousands of tons of its great mineral deposite annually descend the river.

To this we add, its singularly beautiful landscape made up of rugged mountains as barriers surrounding it, and of rich fields covered with the fruits of industry and watered by the Susquehanna, the pride of Pennsylvania rivers, which, after breaking through the mountain on the north, winds its course throughout the valley, forming altogether a picture which is not excelled in beauty by any in America. Then there is also its history which has interested the whole civilized world. The details of the "Wyoming Massacre" of July 3, 1778, are yet familiar to the inhabitants of the valley, some of whom are survivors of that dreadful day. In the midst of all the eye of the Christian now finds proper objects of interest; neat churches and a population taught to respect the institutions of religion, draw his attention. We believe that amongst them will be found not a few who love and bear witness to "the truth as it is in Jesus." The church which had long been the subject of our nurture ceases not to be a subject of our prayers.—*Episcopal Recorder.*

Episcopal Acts by the Bishop of the Diocese of Pennsylvania.—On Saturday, Oct. 13, Trinity Church, Freeport, Armstrong county, was consecrated by bishop H. U. Onderdonk. The sentence of consecration was read by the Rev. William White, rector of the parish, and missionary; morning prayer was conducted by the Rev. Dr. Upfold, assisted by the Rev. Mr. Killikelly, and the sermon was delivered by the bishop, who also held a confirmation.

On Wednesday, Oct. 17, St. Michael's Church, Wayne Township, Armstrong county, was consecrated by bishop H. U. Onderdonk. The sentence of consecration was read by the Rev. B. B. Killikelly, rector of the church and missionary; morning prayer was conducted by the Rev. Dr. Upfold and the Rev. William White; and the sermon delivered by the bishop. The solemnities of the morning were closed with the administration of the ordinance of confirmation to 31 persons.

The bishop also preached and confirmed at Red Bank, in the same county, on Tuesday, October 16; and there is a good prospect of the erection of another place of worship there, by the congregation associated under the name of St. Ann's Church.—*Ib.*

The Rev. James May.—This week has separated from us, we trust only for a season, this valued brother. For the last six months his health has been so much affected, and his throat especially so much diseased, that he has been unable to discharge the duties of his rectorship. By the advice of his physicians, he has gone to spend some months or a year in Europe, attended by his wife, in the hope under the divine blessing that he may be restored to the ability to labor in his Master's vineyard upon his return.—*Ib.*

Diocese of Indiana.—Primary Convention.—We have this day received the following communication from the diocesan correspondent of our paper for Indiana. We rejoice in the interesting prospects of this infant diocese, and pray that great grace may be upon the clergy and laity who composed its Primary Convention, and upon its missionary bishop. We beg our reverend brother of Lafayette to see that we are furnished with a copy of the Journal by the earliest post after it shall be issued.

In pursuance of a recommendation of a convention of the clergy previously held, and with the approval of the missionary bishop, the clergy and lay delegates from the churches in the state, convened in Madison, August 24, 1838.

After the usual religious services and a sermon by the Rev. Samuel R. Johnson of Lafayette, the Rev. Ashbel Steele, of New Albany, was chosen President; the Rev. S. R. Johnson Secretary, and Thomas P. Baldwin, of New Albany, Assistant Secretary.

On motion, the following preamble and resolution were unanimously adopted: "Whereas the clergy and laity of the Protestant Episcopal Church of the United States living in Indiana are desirous of uniting themselves into a diocese to be in union with the General Convention of said Church.

And whereas the present meeting of clergy and of delegates of the laity of said church was called to form and organize said diocese. Therefore, be it resolved by the clergy and laity of said church living in Indiana, that the clergy and laity aforesaid are hereby united and formed into a diocese to be styled and known as the Diocese of the Protestant Episcopal Church in the State of Indiana, and to be in union with the General Convention of said church; provided the next General Convention will receive us into union with the same, on the condition of our retaining the services of a missionary bishop as now enjoyed, until the diocese in the opinion of the General Convention is able to support a diocesan, or during the pleasure of that Convention.

The Convention then proceeded to adopt a constitution and canons to be in force from and after the organization of the state into a diocese and its union with the General Convention. The following persons were elected delegates to the General Convention; Rev. James B. Britton of Indianapolis; Rev. Henry Caswell of Madison; Rev. Melancthon Hoyt, of Crawfordsville; Rev. S. R. Johnson, of Lafayette; George W. Leonard, of Madison; Horace Thurston, of New Albany; James Morrison, of Indianapolis, E. T. Turner, of Richmond.

The following persons were elected the Standing Committee of the diocese: Rev. Ashbel Steele, of New Albany; Rev. Robert Ash, of Jeffersonville; Rev. Archibald H. Lamon, of Evansville; Rev. George Fiske, of Richmond; George W. Leonard, and Isaac C. Lee, of Madison; Horace Thurston, of New Albany; James Morrison, of Indianapolis.

Mr. James Siddall, of Madison was chosen Treasurer.

A memorial of the Convention, addressed to the General Convention was proposed by its President and adopted.

A full Journal of the convention was ordered to be published so soon as notice should be received that this convention had been admitted into union with the General Convention, and its proceedings allowed and recognised by it.

It is understood that at the late General Convention held in Philadelphia, the Church in Indiana, was, as a diocese, admitted into union with the General Convention; and that her condition of such admission, viz. the request to retain the services of a missionary bishop, was virtually complied with.

After the transaction of other business, which will appear in the printed Journal, the Convention adjourned sine die.

Samuel R. Johnson, *Secretary.*

Gambier Observer.

From the British Magazine.

Sabbath Observance.—On July 23, at one of the largest meetings of ironmasters that ever took place in this county within the recollection of the oldest in the trade, held at Mr. Crockett's, Handsworth, it was unanimously resolved, "that no work of repairs, &c., shall be done on the Sabbath-day in any forges or mills, but that they shall be shut up from Saturday night until Monday morning, to give all the workmen an opportunity of attending some place of worship." And also "that all the blast furnaces shall stop on the Sunday, from six o'clock in the morning until about that time in the evening, so far as it can be made practicable." The anxiety displayed at this meeting to carry out these plans to the fullest extent by all the ironmasters present was beyond all praise, and it is hoped the workmen will be equally unanimous in availing themselves of the opportunity thus afforded them of attending divine worship, and that they will fully reap the moral and religious benefits which these benevolent rules are intended to bestow.—*Wolverhampton Chronicle.*

Chaplains of the Metropolitan Prisons.—In consequence of the new system of prison discipline, the duties of the clergymen appointed to administer religious and moral instruction to the prisoners have increased, more especially in the larger gaols, and where the separate system is enforced to such an extent as to render it absolutely necessary that the whole time of the chaplain should be devoted to the inmates. Under these circumstances, it has been considered by the magistracy of Middlesex and Westminster that the salary should be increased, or an additional chaplain appointed. The latter course has been recommended by the visiting justices of the House of Correction, Clerkenwell, the largest prison in the kingdom, and containing on an average 1000 prisoners.

Times.

DIOCESAN RECORD.

Bishop Onderdonk's Appointments for the Annual Confirmations in New York and Brooklyn.—Advent Sunday, December 2, Christ Church, *Brooklyn.*

Third Sunday in Advent, December 16, Church of the Annunciation, *New York.*

Sunday after Christmas, December 30, Trinity Church.

First Sunday after the Epiphany, January 13, St. Paul's Chapel.

Septuagesima Sunday, January 27, St. John's Chapel.

Quinquagesima Sunday, February 10, St. Mark's Church.

Second Sunday in Lent and Festival of St. Matthias the Apostle, February 24, St. John's Church, *Brooklyn.*

Fourth Sunday in Lent, March 10, Christ Church, *New York.*

Sunday next before Easter, March 24, French Church Du St. Esprit.

First Sunday after Easter, April 7, St. Stephen's Church.

Third Sunday after Easter, April 21, Grace Church.

Fourth Sunday after Easter, April 28, St. Paul's Church, *Brooklyn.*

Clergy of the Protestant Episcopal Church, residing in the cities of New York and Brooklyn, with their respective residences.

Onderdonk, D D, Right Rev Benjamin T, 15 Whitehall.
Anthon, D D, Rev Henry, 15 Stuyvesant.
Balch, Rev. Lewis P. W., 766 Broadway.
Bayard, D D, Rev Lewis P, 106 Amity.
Berrian, D D. Rev William, 50 Varick.
Blake, D D, Rev John L, 303 East Broadway.
Brown, Rev John W, 15 Le Roy Place.
Carder, Rev James D, 663 Broadway.
Colton, Rev Calvin, 9 Murray.
Cooke, Rev James W, 23 Cliff.
Eastburn, D D, Rev Manton, 5 Mercer.
Forbes, Rev John M. 371 Hudson.
Frazer, Rev Alexander, 341 Pearl.
Hackley, Rev Charles W, 116 Sullivan.
Hammell, Rev William, 56 Carmine.
Haight, Rev Benjamin I, 3 Rutgers Place.
Hart, Rev Abram B, Harlem.
Hawks, D D, Rev Francis L, 453 Houston.
Henry, D D Rev Caleb S. 3 Park Place.
Higbee, Rev Edward Y, 324 Greenwich.
Huddart, Rev R Townsend, Bloomingdale.
Jones, Rev Lot, 192 Allen.
Lyell, D D, Rev Thomas, 77 Anthony.
McVickar, D D, Rev John, 8 College Green.
Manney, Rev Solon W, corner of Avenue D and Tenth.
Milnor, D D, Rev James, 82 Beekman.
Morris, Rev William, 176 Varick.
Niles, Rev William W, 12 Ridge.
Peck, Rev Isaac 77 Anthony.
Price, Rev Joseph Henry, 24 Bayard.
Pyne, Rev. Smith, Jersey city.
Richmond, Rev James C, Bloomingdale.
Richmond, Rev William, 99 Liberty.
Schroeder. D D, Rev John F. 77 White.
Seabury, D D, Rev Samuel, 365 Hudson.
Shimeall, Rev. R. C. 41 Eighteenth.
Smith, D. D. Rev Hugh, 95 Twentieth.
Staunton, Rev William. 94 Eighteenth.
Taylor, D D, Rev Thomas H, 1 Rector.
Turner, D D, Rev Samuel H, Theological Seminary, Chelsea Square, Twentieth.
Vaughan, Rev John A, 87 Nineteenth.
Verren, Rev Antoine, 99 Franklin.
Wainwright, D D, Rev Jonathan M, 30 Beach.
Whittingham, D D, Rev William R, Theological Sem., Chelsea Square, Twentieth.
Williams, Rev Peter, (colored) 68 Crosby.
Wilson, D D, Rev Bird, Theological Seminary, Chelsea Square, Twentieth.
Windsor, Rev Lloyd, 189 Bleecker.

Brooklyn.

Brittan, Rev Thomas S, 117 Nassau.
Coit, D D, Rev Thomas W. Washington Avenue.
Cutler, D D, Rev Benjamin C, 152 Washington.
Goddard, Rev Kingston, Pacific, between Clinton and Henry.
Johnson, Rev Evan M, corner of Pearl.
Messenger, Rev John F, Lawrence, near Willoughby.

Williamsburgh.

Davis, Rev. Samuel C., No. 3 Leacraft's Brick Buildings, South Second-street.

☞ Notice of alterations in this list should be sent to he office, 142 Fulton st. by the 25th of each month.

OBITUARY.

———"*Extinctus amabitur Idem.*"

Ah! what avail the bitter tears we shed,
Now hope lies buried in the silent tomb?
For he, the loved, the gifted one, is dead!
And friendship weeps o'er his untimely doom.
So full of promise! and in life's young bloom!
His gentle soul in weariness hath fled,
Nor longer deigns this cheerless world to tread,
Where all is folly, wretchedness and gloom.
Oh! ever thus has death's unsparing hand
Pluck'd from life's vale the flower of fairest hue,
Ere its unfolding beauties could expand,
And burst in fullest fragrance into view;
Whilst worthless weeds, untouch'd, upon the strand,
In rank luxurance grow, and taint the evening dew.

Died, in this city, [Apalachicola,] on Tuesday morning, 18th ult., Edmund D. Barry, jun., Cashier of the Branch of the Bank of Pensacola in this place—aged 27.

Mr. Barry was son of the Rev. Dr. E D. Barry, of New York, and was appointed to the charge of the bank in the fall of 1836, and has not been absent from the city since, with the exception of a few days on business. He was an able and efficient bank officer, uniformly courteous to all who had business with him, and always ready and anxious to aid the enterprising and necessitous as far as prudence and a proper care for the safety and interests of the institution would permit. His place in the bank cannot be easily filled. But it is his private character and personal worth that we most delight to contemplate. To a sound and well cultivated mind, he added those amiable qualities of the heart that endeared him to all who knew him Candor, benevolence, and generosity were leading traits in his character. To do good seemed to be his only study. There are many in this city that can bear testimony to his kindness and friendship. Nothing pleased him so much as to relieve the suffering and supply the destitute. He was truly a man of *Ross.* Those who were his more immediate friends and associates, who were accustomed to meet him in the social circle, who have so long and so often enjoyed his society, who have witnessed his mild and amiable deportment, his modest manners, his equable temper, and warm attachment for his friends, have peculiar reason to lament his loss. His regard for his friends was fully reciprocated by them. They all loved him as a brother, and nothing in their power to do for his comfort and relief was wanting. Indeed our city has never been called to mourn the loss of a citizen more universally esteemed and beloved, nor one whose death will be more deeply felt and sincerely lamented by the whole community. The rich and the poor were his friends, for he was the friend of both, and had the confidence of all. His death has cast a gloom over the city. But we should chasten our grief by the reflection that, although we have lost a beloved friend and companion, and our city one of its brightest ornaments, he has gained immortal joy. And it would be selfishness in us to wish to retain him in this world of pain and sorrow, when his heavenly Father had prepared for him a place in his blissful regions above.—*Apal. Gazette.*

MARRIED,

At New Haven, Conn., on Tuesday morning, October 16, by the Rev. Dr. Murdock, the Rev. Nathaniel S. Richardson, assistant minister of Christ Church, Watertown, to Miss Lydia Ann, only daughter of James Murdock, D. D.

CALENDAR.

NOVEMBER.

1. All Saints and Thanksgiving, unless another Thanksgiving Day be appointed by the civil authority.
4. 21st Sunday after Trinity.
11. 22d Sunday after Trinity.
18. 23d Sunday after Trinity.
25. 24th Sunday after Trinity.
[The collect, epistle, and Gospel for the 25th Sunday are this day to be used.]
30. St. Andrew.

NOTICES.

NEW YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

The Treasurer regrets that it is not in his power this week, to acknowledge the receipt of any funds, the more especially as he is informed by the agent that the supply of Bibles is exhausted, that his distribution of Bibles, Testaments, and Prayer-books, the past month, since the anniversary, amounts to 1601 volumes. That he now has in the course of printing 1500 Bibles, 6000 Prayer-books, and 500 of the Megary octavo, for all of which and further editions, large funds will be required.

The prompt liberality of the clerical and lay friends of the institution is most respectfully solicited, the action of the society must be vastly greater than ever; the increased wants of our church, the destitute of religious instruction in the wilderness, new settlements demand it at our hands. To the wealthy, the liberal, and the benevolent we make our appeal for aid, to supply feeble parishes, and the waste places of our land, with that bread of life and pure doctrines of our apostolic church, of which themselves have so bountifully been blessed.

Contributions, donations, and annual subscriptions now due, will be gratefully received at No. 77 Maiden lane by
Thomas Browning, Treasurer,
Or at the Depository, 28 Ann street, by
Thomas C. Butler, agent.

During the temporary absence from the city of Peter A Jay, Esq. Treasurer of the Corporation for the Relief of Widows and Children of Clergymen of the Protestant Episcopal Church in the State of New York, his duties as Treasurer of that Corporation, have been committed to G. G. Van Wagenen, No. 11 Pine street.

Ladies attached to the Sewing Society of the Eighth Avenue Sunday School, being in want of materials with which to make articles of clothing for the poor by whom they are surrounded, and who might be drawn under the influence of Sunday school instruction, but the want of comfortable apparel is the only obstacle—once more appeal to the charitable feeling of Churchmen for aid. Any articles of clothing or materials, would be most thankfully received at the Protestant Episcopal Press, No. 142 Fulton street; Swords, Stanford & Co, No. 152 Broadway; Sunday School Union, 28 Ann street; or with Alonzo R Cushman, Secretary, 188 Pearl street, or Ninth Avenue, between Twentieth and Twenty-first streets.

October 6, 1838. 2m

The Rev. Isaiah G. De Grasse has accepted the charge of the Second Protestant Episcopalian colored congregation in this city, and will commence his duties on Sunday next, October 21.

Services are held for the present in the long-room corner of Grand and Elizabeth streets at the usual hours.

STANDING COMMITTEE OF THE NEW YORK PROTESTANT EPISCOPAL PRESS.

H. Cotheal, Treasurer and Agent,
Lewis Curtis,
W. H. Hobart, M. D.,
Charles N. S. Rowland,
George C. Morgan,
Cornelius Oakley,
Henry McFarlan, Sec'y.

Bibles, Prayer-books, Devotional and Miscellaneous Works published and for sale by the Press, 142 Fulton st.

October 20, 1838.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions, since his report of October 17, has received the following contributions, viz.

By the hands of A P Merrill, Esq, receiving agent at Natchez, Mississippi, from Trinity church, in that city, in part, $50. Redemption of a pledge at St Thomas church, New York, on the evening of October 7, 1838, $10. Redemption of pledges in St Paul's chapel, New York, September 23, 1838, $28 50. By the hands of the Rev J B Kerfoot, received from the Rev Walter E Franklin, collected in York, Penn, for the domestic committee, $16 90. Remitted by the Rev M T C Wing, agent at Gambier, Ohio, through C J Aldis, Esq, from St Paul's, Chilicothe, $10; from St Luke's, Granville, $2; from a friend of missions, Zanesville, for Bishop Kemper's field, $3; and from St Paul's, Utica, Ohio, $2 62—$17 62. By the hands of Bishop Doane, being one-tenth of the offerings of the church in the Diocese of New Jersey, for 1837, domestic missions, $182 45. Redemption of a pledge from Lafayette Place, given at St Thomas church, on the evening of October 7, $1. By the hands of the Rev K Metcalf, rector, offerings of St Mark's church, Leroy, N Y, $ 40. By the same hands, offerings of the Sunday school of the same church, $5. By the hands of H W Scovill, Esq, the proportion allotted to the domestic committee of the last quarterly collection in Grace church, Lockport, N Y, $5. By the hands of the Rev D Babcock, rector, received from a lady a communicant of Christ church, Ballston Spa, N Y, $5. Total, $361 47.

October 31, 1838. James Swords, Treasurer.

FOREIGN MISSIONS.

The Treasurer has further to acknowledge

Received per James Swords, Esq, from Rev Charles P Elliott, rector of St Mark's, Clarendon, S C, one half of $50, a surplus redemption of his pledge on behalf of said parish for 1838, $25; from weekly offerings of Christ church, Cincinnati, per J O Perkins, Esq, $11; by the hands of J B Kerfoot, from Rev Walter E Franklin, collected in York, Penn, for Greece, $3 37, general, $33 80, $37 17—$73 17. Received per Rev John A Vaughan, secretary, from Rev E M P Wells, contribution from School for Moral discipline, South Boston, Mass, for Palestine mission, $200; from Young Ladies Circle Christ church, Gardiner, Maine, for schools at African mission, $30—230. Remitted by Rev M T C Wing, agent at Gambier, from St Paul's, Chilicothe, $15; St Luke's, Granville, $2; Rev A Sanford, $5; a friend of missions, Zanesville, $5; St Luke's, Columbia, $5; St Paul's, Mount Vernon, $5; St Paul's Utica, $2 63; St James Piqua, for China, $3—$42 63. Remitted by Rev K Metcalf, rector, offerings of St Mark's church, Le Roy, $20; offerings of Sunday school of ditto, $5—$25. Remitted by H. W. Scovill, Esq. warden of Grace church, Lockport, contributed by the children of the Sunday school, $5 Received per Rev John A Vaughan, from Mrs P G Arcularius for a beneficiary at Mrs Hill's school, Athens, $38. Total receipts, $413 80.

Charles J. Aldis, Treasurer,
October 31, 1838. Bank of America.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer reports the receipt from the Bible, Prayer-book and Tract Society of the General Theological Seminary, by the hands of Mr Babcock, the Treasurer, of $40.

The agent reports the distribution of the month of October, amounting to nearly 340,000 pages of Tracts.

The extended liberality of Episcopalians is solicited to sustain the trustees in their increased action, that every call for the valuable Tracts of the Church may be fully supplied, and the number of them increased to meet every want and benefit that can exist.

Subscriptions, donations, and the annual dues of subscribers, now become payable, will be gratefully received at 77 Maiden-lane, by
Thomas Browning, Treasurer.
Or at the Depository, 28 Ann street, by
Thomas C Butler, agent.

The Librarian of the Missionary Association of the General Theological Seminary, would acknowledge that he has received for the use of "The Infirmary," *thirteen* volumes of appropriate religious works, bequeathed by the late Mrs Elizabeth Pintard.

Also, "Bishop Brownell's Commentary on the Book of Common Prayer," presented by her daughter, Mrs Louisa H Servoss. C. J. Aldis, Librarian.

PRESS DEPOSITORY.

No. 142 Fulton-st.

Letters have been received at the N. Y. Protestant Episcopal Press, up to October 31, from the following persons, viz

Postmaster, Leeds, N Y; Postmaster, Troy; Postmaster, Arlington, Vt; Postmaster, Buffalo, N Y; Rev C A Foster, Randolph, Tenn; Postmaster, Stillwater, N Y. Postmaster, Williamston, N C; Rev George Burgess; C Salisbury, remit; Postmaster, Vergennes, Vt; Rev S Starr; Joseph Whetham, 2; H Perkins; T Cooperthwaite & Co; Thomas Latimer; Marsh, Capen & Lyon, 2, 1 with remit; G & J Robinson, Liverpool; T T Ash & Co; Wm Marshall & Co; Herman Hooker; Rev Albert Smedes; Rev J A Bolles; J Hill, remit; Belknap & Hammersley; G W Donohue; J Kay, jun, & Brothers.

Packages forwarded by the Protestant Episcopal Press.

1 pkge for Wm H Arable, Hudson, N Y, per steamboat Westchester; 1 pkge for Cyrus Curtis, Hudson, N Y, per steamboat Westchester; 1 pkge for Rev John W Brown, Hallet's Cove, L I; 1 pkge for Rev P S Chauncey, Rye, N Y, care Lieut Chauncey, City Hotel, N Y; 1 pkge for William D Ticknor, 31 Washington street, Boston, Mass; 1 pkge for Belknap & Hammersley, Hartford, Conn; 1 box for Josiah Collins, Edenton, N C; 1 box for John M Jones, Edenton, N C.

UNION DEPOSITORY.

28 Ann-street

Letters have been received at the Gen. Prot. Epis. S. S. Union during the week ending October 31, from the following persons, viz.

Erwin & Benedict, Cleveland, Ohio; Rev B Hutchins, Phila, with remit; Wm A Barber, Newport, R I; Rev K Metcalf, Leroy; James Baker, Norfolk, Va, with remit.

Packages forwarded by the Episc. S. S. Union, during the week ending October 31.

Weeks, Jordan & Co, Boston, 1 bundle sent to S Coleman, 141 Nassau street; Rev R M Chapman, Houston, Texas, 1 box per schooner Wolcott; Rev J B Kerfoot, Flushing, 1 bundle per steamer Star; Rev J M Rogers, Easton, Pa, 1 bundle left at rail road office, foot of Courtland sreet; Mr. S Taylor, 1 bundle left at the Astor House.

ENGLISH BOOKS just received by *Sherman & Trevett.*
Rose's Parkhurst's Lexicon.
Campbell on Miracles.
Potter's Sophocles.
Leland's Deistical Writers.
Jebb's Correspondence.
Jeremy Taylor's Works, new ed., by Croly.
Apostolic Fathers.
Ellis on Divine Things.
Faber on the Trinity.
Sherlock's Works.
Bingham's Antiquities.
Massillon's Sermons.
Neal's History of the Puritans
Horsley Tracts.
Depository of the Protestant Episcopal Press, 142 Fulton street. nov3

VALUABLE THEOLOGICAL WORKS just received by *Sherman & Trevett.*
Murdock's Mosheim.
Cruden's Concordance.
Horne's Introduction.
Student's Bibles.
Treasury Bible.
McIlvaine's new volume of Sermons.
Melville's Sermons.
Bloomfield's Greek Testament.
Townsend's Bible, 2vols., Dr. Coit's edition.
Wiseman's Lectures.
Cudworth's Intellectual System.
Tyndale's New Testament.
Eusebius' Church History.
Depository of the Protestant Episcopal Press, 142 Fulton street. nov6

TEACHER WANTED.—A single lady, of agreeable manners and well qualified to teach the French language, and to give lessons on the piano, may learn of an advantageous situation by leaving a note, stating address and references at the Episcopal Press, 142 Fulton street, directed to "S," care of Messrs Sherman & Trevett. An early application is requested. nov3

TRINITY SCHOOL.—76 Varick street.—Rev. Wm. Morris, Rector; James Willett, A. M., Latin and Greek languages; ——— Pestiaux, French language. This institution consists of a Classical and an English department. In the former such a course of studies will be pursued as will qualify the pupil for admission into any college in the United States. In the latter instruction will be given in Orthography, Elocution, Arithmetic, Geography, Writing, with the use of the Globes and Maps, Astronomy, Grammar, Rhetoric. History, Algebra, Geometry, Chemistry, Natural Philosophy, and Natural History. TERMS *per quarter* of twelve weeks.

For the English Department.	$10 00
For the Classical and English Department,	12 50
French, Spanish, Italian, and German, each	5 00
Stationary,	50
Fuel per season,	1 00

Any further information respecting the school can be obtained by application at the school. nov3

A CLERGYMAN of the Protestant Episcopal Church, without children, residing in one of the most beautiful villages in New England, is desirous of hearing of a young, or middle-aged lady, of pious habits and respectable intellectual attainments, able to clothe herself, and for her board, willing to make herself useful to his wife, in sewing, reading, and the lighter work of a family.

No more duty would be required than sufficient to counterbalance his family expenses, by such an addition to his household. A person of amiable temper and agreeable manners, desirous of intellectual improvement, and anxious to make herself useful by her religious influence, may probably find an advantageous situation by this advertisement. The daughter of a clergyman would be preferred. Apply at this office.

CHURCH BIBLES.—Splendid folio Bibles, expressly for the desk, published at the Clarendon Press, Oxford, just received, and for sale by
Sherman & Trevett,
aug18 142 Fulton street, New York.

THE ETON LATIN GRAMMAR.—The Eton Latin Grammar; or an introduction to the Latin Tongue, with explanatory notes collected from various Grammarians, for the use of schools; by William Mavor, LL D. Fifteenth edition; with the accents and quantity by Dr. Carey; in tenui labor. Just received from England and for sale by Sherman & Trevett,
aug25 Gregory Building, 142 Fulton st.

EDUCATION.—A gentleman, now Master of Arts, and recently a scholar of Trinity College, Dublin, is desirous of obtaining a situation either as private tutor, or teacher in a respectable school. He has had long experience in teaching, and can furnish the most satisfactory testimonials as to character and scholarship. He is now about to become a candidate for holy orders in the Episcopal Church. Address, *Rev. John W. Brown,* 15 Leroy Place, New York, or at Hallett's Cove, L. I. sep17 3t

CLASSICAL AND COMMERCIAL ACADEMY, FLATBUSH, L. I.—At this establishment, which is conducted by the Rev James Coghlan, A B, Queen's College, Cambridge, (England,) and rector of St, Paul's Church, Flatbush, young gentlemen are prepared for College, and qualified for the merchant's office, &c., at a moderate charge. The beauty and salubrity of the village of Flatbush, and its vicinity to the city of New York, (it being only half an hour's ride from Fulton street ferry) render this one of the most desirable situations for an Academy that can be found in the United States.

Cards of Terms and References may be had at the Academy, Flatbush, or at the Protestant Episcopal Press, 142 Fulton street, New York. 6t.

EDUCATION.—A Master of Arts who is also a candidate for Holy Orders, and lately scholar of Trinity College, Dublin, wishes a situation in a respectable religious family, whom he would instruct in English, French, and the Classics. He would prefer being a visiting tutor rather than resident. Reference is kindly allowed to Bishop Onderdonk, and several clergymen of the Protestant Episcopal Church. Address J. M., 62 Rivington street.

P. S. Advertiser would have no objection to take charge of a school, where liberal encouragement would be given.

PETER PARLEY'S METHOD OF TELLING ABOUT THE GEOGRAPHY OF THE BIBLE. This valuable little work has been lately adopted by the "Union," and is recommended to our Sunday Schools, as a valuable book of instruction. For sale at 142 Fulton st.
sep8. Sherman & Trevett.

THE UNIVERSITY GRAMMAR SCHOOL will be opened on Monday, the third of September. The number in the Classical and Mathematical department will be limited to one hundred, in a regular four years course of study. C. MASON, *Rector.*
Sep1. 2ti.

NEW BOOKS.

MELVILLE'S SERMONS.—*Sermons* by Henry Melville. B. D., minister of Camden Chapel, Camberwell, and late Fellow and Tutor of St. Peter's College, Cambridge. Comprising all the Discourses, published by the consent of the Author. Edited by the Rt. Rev. C. P. M'Ilvaine D. D.

Fireside Education.—By the Author of Peter Parley's Tales.

Home Education.—By the Author of "Natural History of Enthusiasm," "Physical Theory of Another Life," &c. &c. Just published and for sale by
sep15 Sherman & Trevett, 142 Fulton street.

Keble's Christian Year.—A few Copies of this popular book, the last of the edition, for sale by the above.

PETER PARLEY'S BIBLE GEOGRAPHY.—Peter Parley's Method of Telling about the Geography of the Bible, with numerous maps and engravings. This excellent little work has been adopted by the "Union" and gives promise of great utility, both as a book of general reading and of instruction in our Sunday schools. For sale at the Union Depository, 28 Ann st.
sep15 tf

A YOUNG LADY is desirous to obtain a situation as teacher in an Episcopal school. She understands the forms of the Church, and can give undoubted testimonials of her qualifications in every respect appertaining to her competency as teacher in the English branches.

Address Miss Estle, 567 Broadway, at the Book store of T G Crowen. jy7

ORGANS.—Henry Erben, No. 94 Centre street, facing Canal street, has constantly on hand, finished and for sale, an assortment of Organs, suitable for large and small churches, likewise Cabinet Organs, calculated for parlors or drawing-rooms. jy21 tf

NEW BIBLE QUESTIONS.—Just published by the General Protestant Episcopal Sunday School Union, and for sale at the Depository, 28 Ann street.

Questions on the *Gospel* according to *St. Matthew.* Prepared for the General Prot. Epis. S. S Union, and revised by the Executive Committee. Part I.

Questions on the *Acts* of the *Apostles.* Prepared for the General Prot. Epis. S. S. Union, and revised by the Executive Committee. Part I.

Each of the above works will be furnished at $11 per hundred, with the usual discount to Sunday Schools.
At the Union Depository, 28 Ann st.

EPISCOPAL INSTITUTE—Troy—for the Education of Young Gentlemen.

OFFICERS.

Rev. W. F Walker. A. M., Principal and Proprietor—Moral and Intellectual Philosophy and Evidences of Christianity.

Rev. A. T. Twing, A. M., Superintendent—Book-keeping, Geography, and Penmanship.

Rev. Alva Bennett, A. M.—Latin and Greek Languages and Literature, Spanish and Italian.

John Philip Edwards—French Language and Literature.

Erastus Rowley, A. M.—Mathematics, Natural Philosophy and Rhetoric

Amos Eaton, A. M.—Chemistry and Civil Engineering.

William T. Seymour, A. B.—Arithmetic, History and English Grammar.

J. C. Andrews—Music.

TERMS.

Board and tuition and all requisites, (payable half yearly in advance,) $230 per annum.

The course of instruction embraces all the ordinary English branches necessary to business and commercial pursuits; additional facilities for instruction in the higher departments of learning, with reference to College requirements, the Professions and Civil Engineering;—also, in Vocal Music, Drawing, and the modern languages.

Time.—The academic year embraces forty-six weeks, in two terms of twenty-three weeks each—the first term commencing the first Tuesday in May, the second the first Tuesday in November. No deduction made for absence.

VACATIONS.

There are two vacations in each year—one of four weeks, at the close of the first term, and one of two weeks, at the close of the second.

EXAMINATIONS.

An examination is held every Friday of the divisions under the several instructors, in rotation—and a general examination of all the divisions at the close of each term. These examinations are open to the friends and patrons of the institution.

Next Term.—The second term of the second year will commence on Thursday, (instead of Tuesday, this year,) November first.

Directions.—Persons desirous of placing pupils in the Institute, or of obtaining further information relative to it, may address the Principal, either personally or through the Post Office, or J. W. Mitchell, Esq., 63½ Cedar street, New York. Circulars may be obtained on application to either of the above, also at the bookstore of Swords, Stanford & Co. 152 Broadway, New York. sep29tf.

A CARD.—A little girl aged 7 years, of good disposition and manners, is an orphan. It is desired to place her in a pious respectable family, where she would be well used, and where her services would be equivalent to such an education and occupation as would enable her when grown up to earn a respectable living. A family wishing to take such a child, may apply to her sister, Miss S., at 18 Watts street, or at 638 Broadway.
sep 8 3t

SHERMAN & TREVETT'S THEOLOGICAL BOOK STORE, 142 *Fulton street.*—The above establishment is supplied with, and keep constantly on hand, a complete assortment of Theological and Church works, for clergymen, libraries and students in the General Theological Seminary. Terms low for cash. aug18

NEW OCTAVO PRAYER.—The new edition of the Book of Common Prayer, in all the various styles of binding, is just received, and for sale, wholesale and retail, at the lowest prices, by Sherman & Trevett.

ORGANS.—George Jardine, Organ Builder, (from Messrs. Flight & Robson, Organ Builders, London,) 459 Broadway, corner of Grand street, New York, manufactures in the most superior manner and with all the splendid improvements for which the above Builders are so celebrated, all kinds of Church, Cabinet, and Self-playing Church Organs, for the promotion of excellent Psalmody in Country Churches where Organists cannot be obtained. Organs repaired and tuned. Superior Metal and Wood Pipes, Barrels made, and every article connected with the Organ, at reasonable charges. The most satisfactory references to Gentlemen and Professors of the first respectability. aug18 1pm for 5m

LATE ARRIVALS FROM ENGLAND.—Sermons to a Country Congregation. By Augustus William Hare, A M. late fellow of New College, and rector of Alton Barnes. Third edition. 2 vols. London. Just received and for sale at the Gregory Building, 142 Fulton street, by aug25 Sherman & Trevett.

CUDWORTH'S INTELLECTUAL SYSTEM OF THE UNIVERSE, &c.—The first volume, royal 8vo. just published and for sale at the New York Protestant Episcopal Press, 142 Fulton street.

POETRY.

For the Churchman.

THE LORD'S PRAYER PARAPHRASED.

Our Father who art in heaven,
All hallowed be thy name!
Thy kingdom come, thy aid be given;
While we our wants proclaim,
Thy will be done on earth below
As it is done in heaven:
Grant us, O Lord, the bliss to know
Thou hast our sins forgiven.
Give us each day our daily bread,
And lead us from temptation;
That while, by thy free bounty fed,
We gain thy great salvation!
Grant that from evil we may find
Deliv'rance through thy grace;
While always to thy will resign'd,
We seek thy heavenly place:
For thine the kingdom is, O Lord!
The power and glory 's thine!
To all eternity, O God!
To reign in realms divine,
For ever and for ever more,
Amen. All hallowed be thy power.

J. P. P.

A HYMN.

O God, thou great eternal king!
Accept my humble prayer;
And while in feeble strains I sing,
My heart and voice shall share.

'T is to thy throne I would approach,
With pure and contrite heart,
A conscience void of all reproach,
A stranger to all art.

Thou great Supreme! to thee I owe
More than I can repay;
Teach me what 't will be best to do
To find the heavenly way.

There to behold thy sacred face,
In realms of bliss divine!
Where never-ending happiness
Belongs to thee and thine.

J. P. P.

MISCELLANY.

THE SANCTIONS OF THE CHRISTIAN LAW ETERNAL.

The punishment of the wicked is said in my text to be everlasting, and the reward of the righteous eternal. Everlasting and eternal signify the same thing in our language, and are put for one and the same word in the Greek original: wherefore in that passage of Scripture they are to be taken as precisely importing the same thing; because it cannot be supposed, that any writer, much less that Christ, could have two very different senses to the same word repeated in the same short sentence, without giving the least warning of his change of meaning, or adding any mark of limitation to it in either place of that sentence. We are then to look for but one interpretation of the word in this place, when applied both to the reward and punishment.

But here it is to be noted, that the word is sometimes applied to things that had both a beginning, and an end, as well as to such things as had a beginning, but shall never have an end; or that being that is without beginning and end. It must, therefore, be determined by Scripture, and the reason of the thing, what extent of duration is to be understood by it here.

The happiness and misery of our future state have their duration expressed to us, Daniel xii. 2, by the same term our Saviour uses, "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame, and everlasting contempt." For the reason already given, the word applied to both must signify the same thing; and that this is the same as eternal, appears from ver. 3, where we are told, "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever." That in the original Hebrew, which is translated by for ever and ever, expresses endless duration so strongly, that all the ancient translations render it by the words which, in their several languages, best intimate eternity, or duration absolutely without end. Our future happiness is called, Luke xii. 33, "a treasure in the heavens that faileth not," and 1 Peter i. 4. "an inheritance incorruptible and undefiled, and that fadeth not away, reserved in the heavens." By these expressions, and many more that might be brought for the same purpose, we may see the sense of eternal applied in my text to the joys of the righteous after this life; which may serve to give us the sense of it likewise when applied to the torments of the damned.

But those torments also are expressed in other places by terms that set forth an endless duration. Our Saviour represents them, Mark ix. 43, by "an inextinguishable fire," and thrice over in the same chapter by "a worm that dieth not, and a fire that is not quenched." But why an immortal worm, and an inextinguishable fire, so often reiterated, and so alarmingly inculcated, if the thing to be tormented were, after some time, to be delivered from them? To tell us we should suffer by two eternal instruments of vengeance, and to mean only, that we should suffer under them for an age, a year, or a day, would be nonsense, or a wretched shuffle of words, calculated merely to frighten us. Why should the worm be called immortal, and the fire inextinguishable, if we were no way concerned in either of the epithets? But the eternity of hell-torments is still more directly expressed, Rev. xiv. 11, where, in relation to such as had "received the mark of the beast," the words intimating the endless duration are applied to the very torments, "the smoke of their torments ascendeth up for ever and ever." "He," saith St. James ii. 13, "shall have judgment without mercy, that showed no mercy." Here is a particular instance, wherein a criminal is assured of punishment without end; for, if it were to have an end, it could, with no regard to truth, be said to be without mercy.

Since the eternity of future rewards and punishments is thus exhibited in terms admitting no limitation, we must take those that do, in the same unlimited sense, especially as they are the very terms appropriated to the eternity of God himself, and in so great a variety of places applied to the happiness and misery to come, that we cannot rationally believe the inspired writers could have used them to express a certain portion of time only. Surely, if they had, they must, in some one place among so many, have hinted that intention, which they never do.

As to the rewards to be conferred on the obedient and the good, they are every where represented as endless and everlasting. "I know," saith Christ, speaking of his Father, John xii. 50, "that his commandment is life everlasting;" that is, that he who keepeth it shall live for ever. St. Paul, Rom. vi. 22, thus comforts the penitent converts to Christianity, "Now being made free from sin, and become the servants of God, ye have your fruit unto holiness, and the end everlasting life." Thus also he encourages such as are in trouble, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, 2 Cor. iv. 17. "I give unto my sheep eternal life," saith Christ, John x. 28. Passages to this purpose so abound in all parts of the New Testament, that, unless we think the Holy Spirit intended to deceive us, we must believe the blessed reward of a good life here will be life, and joy, and glory, without end hereafter.

And are not the punishments of the wicked said to be eternal, as frequently, and in terms as express? Are they not called everlasting burnings? Isaiah xxxiii. 14; "everlasting shame and contempt?" Daniel xii. 2; "everlasting fire?" Matt. xviii. 8; "everlasting punishment?" Matt. xxv. 46; "eternal judgment?" Heb. vi. 2; "eternal damnation?" Mark iii. 29; "The blackness of darkness for ever?" Jude 13. Were these expressions thrown out only to frighten us into our duty with false terrors? Doth God, who forbids us to do evil that good may come of it, use equivocal words, and pious frauds, in order to make us honest men, and lovers of truth? No; but these epithets of everlasting and eternal, although applied here to that which may last for ever, must signify only a limited time · because they are so to be understood, when applied to things that of necessity must have an end. Is this a consequence? I may venture to say it can only be such to a very bad head, governed by a worse heart, that cherishes in itself the hope of a temporary punishment, in order that it may sin with less restraint or fear.

Who expects eternal happiness on any other footing than God's promise? And hath he not the menaces of God to fill him with the dread of eternal punishment, crouched in the same terms, as to its duration? Is the God of truth less to be believed when he threatens us with what we deserve, than when he promises what we neither do, nor ever can, deserve? No; but God is just, say the objectors to this doctrine, and therefore will not punish a temporary offence with eternal misery. But I say God is just in having set eternal happiness and misery before free and rational beings, and left them to choose which they will. If they choose the latter, who is it makes them eternally miserable? Not God surely, "who willeth not the death of a sinner;" but themselves, who, for the pleasure of sin, trample on all his goodness, violate all his laws, proclaim open war with him, associate with the devil, and so debase and pollute their own nature, as to render it for ever incapable of glory and happiness. That such men are very unfit to prescribe their own punishment, is plain; because they say, vice sufficiently punishes itself here, and have found a way to make their vices fit so easy on them, that, were they to submit to a future suffering of any sort, we may be sure it would be a very gentle one, and of a mere momentary continuance. He who chooses hell, rather than heaven, for any consideration in this world, as the difference is doubly infinite, sins infinitely against his own reason. And he who wilfully insults God with his vices, sins infinitely; because he sins against infinite Majesty. All indignities rise in proportion to the known grandeur of him, to whom they are offered, and in strict justice ought to be punished in the same proportion; if offered to our earthly father, they are an unnatural breach of filial duty, and are punishable with the forfeiture of his favor; if offered to our king, they are rebellion and high treason, and are punishable with the loss of honor, fortune, and life; if offered to God, they are blasphemy and impiety, and punishable, as they are committed against the infinite Being, with endless disgrace and misery. This gradation cannot be denied without levelling God and all his creatures, and confounding all distinctions. Wherefore sins of indignity are to be rated and punished according to the known dignity of the being offended; and the littleness or insignificance of him who commits them rather aggravates than lessens their guilt, the offence being always esteemed so much the more provoking, as the offender is more inferior to the party offended. Besides, there is another consideration whereby the heinousness of sins is to be esteemed; and that is the importance of the law, and the ends of the government, against which they are perpetrated. Now the importance of the law we transgress, and the ends of God's government over the world, which sin tends to frustrate, are both infinitely great; and therefore, if the duty and happiness of the intellectual world are to be provided for, it must be by the eternity of punishments inflicted on the offenders, as well as of the rewards conferred on the obedient, that the free, the moral part of the creation may in no period of duration want the benefit of the necessary example arising from the effects both of obedience and transgression. Before it was known in what degree God would punish sin, the enjoyment of his favor, and of celestial glory, was not sufficient to keep even the angels in their duty, and to prevent rebellion in heaven. What remedy now can we conceive for the like evil in time to come, but that sin should be as lastingly penal, as obedience is rewardable?

Philip Skelton.

REGENERATION.

Long before our Saviour appeared upon earth, it was an established custom of the Jews, to receive proselytes from among the heathens, into the Jewish Church, by the rite of baptism. This change of state they commonly denominated the proselyte's new birth, or his regeneration. He was born a heathen; but, when he was initiated by baptism into the Church of God's own people the Jews, he relinquished the worship of false gods, he renounced the superstitions of his country, he broke off all his old connections which might again seduce him into heathenism, and he assumed a new mode of life and manners. Upon this introduction into a new state, he was said to be regenerated, to have a new birth. When our Saviour was about to establish the gospel kingdom upon earth, he appointed this same rite of baptism to be the mode of admission into his Church; and the same language was still continued, with respect to those, who, from among the Jews or Gentiles, assumed the profession of Christianity according to this instituted mode; they were said to be regenerated or born again. Thus, in the conversation which passed between our Lord and Nicodemus, Jesus said unto him, "Except a man be born again, he cannot see the kingdom of God." And when Nicodemus put a wrong and gross construction upon the words, our Lord proceeds to explain them: "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God:" and then expresses some degree of surprise, that Nicodemus should have misapprehended his meaning: "Art thou a master in Israel and knowest not these things?" "Art thou a person who might reasonably be supposed to be well acquainted with all the customs and common modes of speech of thine own nation, and yet knowest not, that to be born again signifies a translation, by the rite of Baptism, from the world, into the Church of God?" In exact conformity to this doctrine, the apostle, in the text, alluding to baptism, calls it "the washing, or (as it might be more properly translated) the laver of regeneration." And this language of Scripture is expressly used by our own, and other churches. Let me entreat your indulgence, while I produce particular instances. Our Church, in her twenty-seventh article, declares, "Baptism is a sign of regeneration, or new birth, whereby, as by an instrument, they that receive baptism rightly are grafted in the Church—the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed." And in her office for the public baptism of infants, whenever an infant is baptized, she directs her ministers to say, "We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant with thy Holy Spirit, and to receive him for thine own child by adoption." The Dutch reformed Church, in the Heidelberg Catechism, has this question and answer: "Why then doth the Holy Ghost call baptism the washing of regeneration, and the washing away of sins? God speaks thus not without great cause, to wit: Not only thereby to teach us, that as the filth of the body is purged away by water, so our sins are removed by the blood and spirit of Jesus Christ; but especially, that by this divine pledge and sign he may assure us, that we are spiritually cleansed from our sins as really, as we are externally washed with water." The Presbyterian Confession of Faith has these words: "Baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible church; but also to be unto him a sign and a seal of the covenant of grace, of his ingrafting into Christ, of regeneration, of remission of sins." And, in their larger catechism, to the question, "What is baptism?" this answer is given: "Baptism is a sacrament of the New Testament, wherein Christ hath ordained the washing of water in the name of the Father, and of the Son, and of the Holy Ghost, to be a sign and seal of ingrafting into himself, of remission of sins by his blood, and regeneration by his spirit." The Methodists, in their seventeenth article of religion, say, "Baptism is not only a sign of profession and mark of difference, whereby Christians are distinguished from others that are not baptized; but it is also a sign of regeneration, or new birth." And whenever they baptize a child, they return solemn thanks to Almighty God, "for incorporating that infant into his holy Church, and receiving him for his own child by adoption."

You perceive what an exact uniformity of doctrine runs through all these instances which I have produced; and the sum of the whole is this, that man, as he comes into this world, is born in sin, and a child of wrath; that God, in mercy, hath provided a method to rescue him from this sad condition; that baptism is the only instituted mode of taking us out of a wicked world, and making us children of God by adoption; and that those, whose natural state and condition is thus changed, are said to be regenerate, or born again.

It will be objected by some—"This is attributing very great efficacy to the ordinance of baptism." Not greater than we are authorized to attribute to it by the word of God. It is not to be supposed, that Christ will make his own institutions effectual, and accompany them with his blessing? In Scripture, with baptism is always connected reception into the Church, and regeneration, and remission of sin. St. Paul was checked in his wicked progress, and called to be an apostle, by a miraculous interposition of Divine Providence; but this did not supersede the necessity of baptism. His sins were not remitted; he was not received into the Church, till Ananias, a minister of the Gospel, was sent to him; when he forthwith arose, and was baptized, to wash away his sins. St. Peter, in his sermon to the Jews on the day of Pentecost, calls upon them in these words: "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins." And in his first epistle, he asserts, "Even baptism doth now save us." In repeating the Nicene Creed, we constantly and solemnly profess to believe "in one baptism for the remission of sins." And, I suppose, we all assent to the truth of the rubric at the conclusion of the office of public baptism, which asserts, "It is certain by God's word, that the children which are baptized, dying before they commit actual sin, are undoubtedly saved." But, if we believe, that all baptized children are in a capacity to be saved, we must of course believe that the effects of original sin are done away; that they are justified in the sight of God, and qualified to pass through his Church upon earth, into the mansions of heavenly happiness.

It will again be objected—"If these blessings accompany baptism, such as remission of sin, adoption into God's family, the aid of divine grace; how is it, that, in so many instances, we see so little good effect, when persons arrive at mature age? They frequently are as much addicted to sin, as if they had never taken upon themselves the Christian profession." This is indeed, a lamentable truth. But, is it therefore to be affirmed, that God has never assisted them by his grace? It is expressly declared in Scripture, "That we may do despite to the Spirit of Grace—that we may quench the Spirit—that we may grieve the Holy Spirit of God." And consonant to this doctrine, it is declared in our sixteenth article, "The grant of repentance is not to be denied to such as fall into sin after baptism. After we have received the Holy Ghost, we may depart from grace given and fall into sin; and by the grace of God we may rise again and amend our lives." But, when a baptized person departs from grace given and falls into sin; and afterwards, by any means, is induced to rise again to righteousness, and amend his evil life; this, as you have heard, is not called in Scripture, or by any Christian church, regeneration or new birth. That is conveyed only in baptism. But, it is repentance, or amendment, or conversion from a bad way, to a good one. When baptized persons fall into sin, they are never, in the New Testament, exhorted to be regenerated, to be put into a new family. That is supposed to have been once done in baptism. But, they are commanded to repent and turn unto God—to be converted from the evil of their ways; so that they may not lose their right to the blessings of the gospel covenant, into which they were admitted by baptism, the laver of regeneration.

The result of the doctrine which has been now inculcated, is this; that man, by nature, is in a lost and helpless state—that, according to our tenth article, "We have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will;"—that a sufficient degree of this preventing and assisting grace always accompanies the regular administration of baptism; as our Saviour connects them, in his discourse with Nicodemus, "a man must be born of water and of the spirit;" and as St. Paul, in the text, affirms, "that we are saved by the laver of regeneration and renewing of the Holy Ghost." And, therefore, that when baptized persons fall into sin, and do not recover themselves by faith and repentance, God is free from the guilt of all men—their obduracy springs from their own wilful neglect, and not from the want of sufficient aid.

Bishop Benjamin Moore.

THE PASSAGE OF THE RED SEA.

There is an obvious succession in the divine commands to Moses. The first is only to "stretch out his rod over the Red Sea," "that the Israelites may pass on dry ground." The enemy's attack, in the interval, is baffled and bewildered by the preternatural darkness which envelopes them. But all is provided for with the same consummate circumspection. Even the passage of the Israelites *by night* may have been a precaution against their habitual fears. They follow through the sea-bed, unappalled by those natural terrors of the transit, from which they might have shrunk in the light of day. The same obscurity which precludes the fears of the Israelites, also precludes the caution of the Egyptians. The movement of so vast a multitude could not have been unheard in the Egyptian camp. They instantly follow the sound, and are led into the track of the retreating nation. But, perplexed by the solid darkness of the cloud, and evidently retarded by the slow movement of their chariots, "for they drave them heavily," they labor during the night along the channel of the sea, without being able to reach the Israelites.

At length the morning watch is come: the whole body of the Israelites have reached the shore; the whole body of the Egyptians have poured into the sea bed. The cloud rises, and the entire scene (and surely none more anxious, strange, and magnificent ever lay beneath the human eye) opens to Moses and to Israel: the watery mountains, the solemn and terrible valley, the long array of the Egyptian squadrons glittering round their king: the whole pomp of war, contrasted with the awfulness of nature under the very impress of miracle. Still Moses awaits the divine will; probably to the last moment unconscious of the means by which it was to be fulfilled. The blow does not yet fall; the arrogance of the king and his host is to be humbled to the acknowledgment before they die, that there is no strength in war against the chosen people. At last, they cry out that "the Lord fighteth for Israel." They turn in despair. The command is now given: "And the Lord said unto Moses, stretch out thine hand over the sea, that the waters may come again upon the Egyptians." The destruction was total: "And the waters returned, and covered the chariots and the horsemen, and all the host of Pharoah that came into the sea after them. There remained not so much as one of them." The direct result of the miracle in the chosen people was a change of the national heart—from doubt, mutiny, and despair, to faith, obedience, and joy. "And Israel saw that great work which the Lord did upon the Egyptians, and the people *feared* the Lord, and *believed* the Lord, and his servant Moses." The mere narration of this mighty miracle is evidence that it was divine. The simplicity of the means, contrasted with the variety of the objects, the completeness of their accomplishment, and the suitableness of both to the true idea of the Deity, as protector and furnisher, place it as much beyond the conception, as the execution, of human powers.

Rev. Dr. Croly.

AGAINST REPINING.

O Lord God, how subject is this wretched heart of mine to repining and discontentment! If it may not have what it would, how ready it is, like a froward child, to throw away what it hath! I know and feel this to be out of that natural pride which is so deep rooted in me; for could I be sensible enough of my own unworthiness, I should think every thing too good, every thing too much for me. My very being, O Lord, is more than I am ever able to answer thee; and how could I deserve it when I was not? But that I have any helps of my well-being here, or hopes and means of my being glorious hereafter, how far is it beyond the reach of my soul! Lord, let me find my own nothingness; so shall I be thankful for a little, and in my very want bless thee.

Not to be afflicted, is a sign of weakness. For, therefore God imposeth no more on me, because he sees I can bear no more. God will not make choice of a weak companion. When I am stronger I will look for more. And when I sustain more; it shall more comfort me that God finds me strong, than it shall grieve me to be pressed with an heavy affliction.

Bishop Hall.

"Let him take hold of my strength, that he may make peace with me; and he shall make peace with me.—Isa. xxviii. 5.

I think, said Mr. Toller, when preaching from this text,) I can convey the meaning of this passage, so that every one may understand it, by what took place in my own family within these few days. One of my little children had committed a fault, for which I thought it my duty to chastise him. I called him to me, explained to him the evil of what he had done, and told him how grieved I was that I must punish him for it. He heard me in silence and then rushed into my arms and burst into tears. I could sooner have cut off my arm than have then struck him for his fault: he had *taken hold of my strength*, and he had *made peace with me*.

GOD SO LOVED THE WORLD.

Enlightened by God's Spirit, the eye of faith penetrates where reason could never enter; it discovers in the mystery of the incarnation, and that of the redemption, those good things which flesh and blood unaided would vainly seek to know. For the justification of the sinner, a day's-man was required to mediate between God and man. This mediator must be God, invested with all his native dignity, to obtain an access for us to the Father; man, partaking of our nature, in order to be a proper substitute for us;—God, whose merits must be omnipotent; man, in order that divine justice may punish, and thus maintain its lawful right. Thus the mysteries of the Gospel are implicitly received by the Christian. He is able to believe that God, a Being of infinite love, has deigned to take upon himself the form of man, in order to temper, as it were, and mitigate the majestic effulgence of his glory, and in order to teach us to love that God who is supremely lovely. Ask no more, then, what has availed to unite in the person of Jesus Christ, heaven and earth, the humility of the manger and the cross, with the awful grandeurs of the divine Majesty? This is our only answer, drawn from the mouth of divinity itself, "God so loved the world."

St. Chrysostom.

As it was said of Naaman, he was a great man, an honorable man, a mighty man of war, but he was a leper; so whatever other ornaments a man hath, sin stains them with the foulest "*but*" that can be brought to deprave the fairest endowments—a learned man, a wealthy man, a wise man, an honorable man, *but* a wicked man. This makes all these other good things tributary unto Satan.—*Bp. Reynolds.*

SCHOOL NOTICE.—Miss Angelica Gilbert and Miss Edwards recommence their Boarding school at New Haven on the first of October next. And to those who are seeking information of schools at this time, it may be acceptable to learn that they have been engaged in teaching young ladies now more than twelve years, and, with the aid of two assistants, carry their pupils through the lower as well as higher branches of English education. That those who study Natural Philosophy and Chimistry, have *here* also the advantage of attending the College Lectures on these sciences, at a small additional expense: that the masters in French and Drawing are those employed by the Faculty. Dancing is taught by a French Lady: Music, vocal and instrumental by Miss Gilbert. Their establishment accommodates very commodiously about thirty boarders.

Reference may be had to Parents and Guardians of their scholars from several distant as well as near States, and, by permission, to a few friends well known to the community: among the former especially to the Rev. Dr. Hawks, Caleb C. Woodhull, Leonard Kip, President Duer and William Cairnes, jun., Esqrs., *New York*; Jacob LeRoy of LeRoy, *Genesee*; Erastus Sparrow, Esq., *Buffalo*; A. B. Spooner of *Petersburg*, Virginia; James H. Southall of *Halifax*, N. C.; James Sandford, Esq., *Mobile*; Hon. Gustavus Swan of *Columbus*, Ohio; Reuben Booth, Esq., of *Danbury*, Conn.; and among the latter to Gov. Marcy and Jesse Buel Esq., of Albany; as well as to the Rev. Dr. Croswell and Professor Silliman, New Haven. sep8 5t.

WANTS A SITUATION AS TEACHER.—A young gentleman who can furnish satisfactory testimonials with regard to his moral deportment, and qualifications as a teacher of Youth, is desirous of obtaining a school somewhere in the North. He is at present engaged in Virginia; but being a native of the North, would greatly prefer to live there. He is prepared to teach the Latin and Greek languages; also the various branches of English usually taught in the best schools—Any person desirous of procuring his services, will please notify him of it immediately. A letter directed to A. B., Staunton, Augusta co., Virginia, will be promptly and punctually answered sept 6 6t

ENGLISH BOOKS, constantly on hand and for sale at the Episcopal Depository, 142 Fulton street.
Patrick, Lowth, and Whitby's Commentaries, 5vols, 4to
Bishop Sherlock's Works.
Jeremy Taylor's do.
Bishop Hopkins' do.
Vicesimus, Knox do.
Bingham's Christian Antiquities.
Hooker's Works.
Leighton's do.
Waterland's do.
And all the approved Theological Books for sale at the lowest prices, address, SHERMAN & TREVETT

NEW BOOKS just received at the Depository, 142 Fulton street.
Dr. Coit's Edition of Townsend's Bible, complete in 2 royal 8vo vols.
The attention of the clergy and students is particularly invited to this work.
Memoirs of Mrs. Hawkes, late of Islington, including extracts from Sermons, Letters, &c., of the late Rev. Richard Cecil, by Catharine Cecil.
Home Education, by the author of the Natural History of Enthusiasm, &c., &c. SHERMAN & TREVETT

FORREST AND MULLIGAN'S COLLEGIATE SCHOOL, 115 Franklin street, will be re-opened after the vacation, on Monday, September 3d.
The following gentlemen are engaged as instructers in the different departments:—
Professor Mulligan, Latin and Greek languages.
" J. Guillet, French Language and Literature.
" R. Garbaya, Spanish Language.
" Adrain, LL. D. Geometry and Nat. Philosophy
J. F. Macully, Arithmetic, Algebra, Mensuration, &c
Wm. Forrest, Mathematics, Geography, History &c.
John Sandels, Latin and Greek.
R. J. Harvey, A. M., Elocution.
Goold Brown, A. M., English Grammar
James McElligott, Rhetoric.
William Jones, Writing.
John W. Mastin, Drawing.
William Edwards, Book-keeping.
E. W. Morse, Mental Arithmetic, Geography &c. in the Preparatory Department.
Circulars containing terms, and a farther account of the school, can be obtained at the book-store of Mr. R. Carter, corner of Canal and Mercer streets. sep1.

LADIES BOARDING AND DAY SCHOOL, (93 Nineteenth street, between Eighth and Ninth Avenues.) Mrs. Green's School will reopen for the reception of pupils the first Monday in September. In returning acknowledgments to the kind friends and patrons of her establishment, Mrs. Green takes leave to inform them she has made arrangements for a limited number of boarders, (not to exceed eight) her desire being to have them under her own immediate superintendence, and by unremitting attention to their morals and manners, as well as their comfort and health, to secure the approbation of those parents who may entrust her with a responsibility so important. For particulars as to the course of studies, terms &c., application to be made at the establishment from seven to nine in the forenoon, and four to six in the afternoon. The term for dancing will commence about the middle of October, the evenings of attendance and time shall be specified previously.

REFERENCES.

Clement Moore, LL. D. Chelsea; Professor Turner, D. D. Seminary, Chelsea; Jos. L. Sheffield, Esq., New Haven; D. A. Cushman, Esq. Chelsea; Rev. Chas Stewart, M. A. U. S. N. Hudson st.; Rev. William Morris, M. A., Williamsburgh; George Coggill, Esq., Chelsea; R. A. Ludlow, Esq., Chelsea.
N. B. No charge made for vacations. sept1 3w.

CATHERWOOD'S PANORAMAS OF JERUSALEM AND NIAGARA, now exhibiting at the new Rotunda, corner of Prince and Mercer streets, near Broadway. The Panorama of Jerusalem is 270 feet long, and covers a surface of *ten thousand feet*, and is the largest and most splendid painting ever exhibited in this country. It was painted from drawings taken by Mr. Catherwood on the spot, in 1834, and has been declared by many travellers, who have visited the Holy City, to be a perfect fac-simile of the place so interesting to every denomination of the Christian Church. Here we have a view of nearly all the places enshrined in the mind of every pious follower of Christ; where he dispensed his saving doctrines; where he exemplified his lessons by his life; and where he impressed them with the seal of truth, by his excruciating death. Amongst others are the Temple of the Holy Sepulchre; the spot where Christ wept over Jerusalem; the road by which he was conducted to execution; the house of his unjust Judge Pontius Pilate; the Garden of Gethsemane; the Grotto of the Creed; the pool of Bethesda; the Potter's Field; the Valley of Jehoshaphat, and many others which cannot fail to recall to the mind that event which forms the foundation of our best hopes of a blissful immortality.

ALSO EXHIBITING,

THE FALLS OF NIAGARA.

A faithful representation of that stupendous Cataract.
Open every day from 9 in the morning till 10 at night.
Admittance 25 cents to each Panorama.
Books of description at the door—price 12½ cents each. aug18 tf

SELECT SCHOOL FOR BOYS.—The Fall Term of the Rev H Adam's Select school, for twelve boys, in Kingston, Ulster county, N Y, will commence September 1 1838. There are four vacancies. aug8

MISS JUNE'S BOARDING SCHOOL FOR YOUNG LADIES, Whiteplains, Westchester, county, N. Y. TERMS.—Board, including washing, fuel, lights, and tuition in English branches, $120 per annum, payable quarterly in advance.

Music, (extra,) per quarter,	$12
Drawing and Painting,	5
Chinese an Poonah Painting, per course of lessons,	6
French,	5
Spanish,	5

Each pupil furnishes her bed, bedding, and towels.
The year is divided into two terms, commencing on the first Monday of May and November.
REFERENCES.—Rev. R. W. Harris, Minott Mitchell Esq., J. W. Tompkins, Esq., Whiteplains; Rev. Samuel L. Nichols, Bedford; Rev. Alexander Crosby, Yonkers; Drs. Balwin and Miner, East Broadway, Mr. David Lyon, 115 Madison street, Mr. Traman Smith, 8 Cedar street, New York. April 17, 6m

FOR THE POOR.—A sermon on forms of prayer delivered in the Mission Church of the Holy Evangelists, Sunday, April 29, 1838, by Rev E B Kellogg, minister of the Church. Published by request of the Committee of Superintendence, for the benefit of the poor, and for sale at the Prot. Epis. Press, 142 Fulton street. tf

VALUABLE THEOLOGICAL WORKS.—*Patrick, Lowth, Whitby, and Lowman, on the Bible.* A critical commentary and paraphrase on the Old and New Testaments and Apocrapha, by Patrick, Lowth, Arnald, Whitby, and Lowman, a new edition, in 6 vols. royal, 4to London.
Also a complete assortment of the writings of Rev John A. Clark, each work may be had by itself—or complete sets can be furnished.
Bishop Hopkins on the Ancient and Modern Church of Rome. The Church of Rome in her primitive purity compared with the Church of Rome at the present day; being a candid examination of her claims to Universal Dominion; addressed in the spirit of Christian kindness to the Roman Hierarchy; by John Henry Hopkins, D. D., Bishop of Vermont.
This work is just issued, and will be found most valuable to the student in enabling him to trace the gradual progress of corruption in the "Universal Roman Church."
The Press (142 Fulton street) have always on hand a full assortment of the standard works of the Church, which are furnished to clergymen and students on the most liberal terms All important publications relative to the Church received as soon as issued. August 12.

EDUCATION.—A well educated young English lady is desirous of a situation as Governess, in a private family within the city or country, or would undertake instruction in a school. Her references are to the following gentlemen, to whom she brings letters.
Rev. T. H. Taylor, Rev. J. McVickar, John Duer, Esq., George Barclay, Esq.
Any communication addressed C. M. R. care of Prot. Epis. Press, 142 Fulton-street, will receive attention. Oct 8 3t

MISS SAGAR AND MISS BALLOW'S BOARDING AND DAY SCHOOL FOR YOUNG LADIES, No 168 Henry street, first door below Clinton street, will be reopened on Monday, September 3. sep1 tf

MRS. GOULD begs leave to inform the public that her school at No 298 Greenwich street, will be reopened on Monday, September 3, for the reception of young ladies desirous of being instructed in all the useful and elegant branches of education. sep1 3w

PARISH AND RELIGIOUS LIBRARY.—*Of thirteen volumes. Contents as follows:*
Vol. I. contains Leslie on Deism; West on the Resurrection; with a general and special preface, biographical memoirs, and notes
Vol. II. contains Bishop Sumner on Apostolical Preaching and on Ministerial Duty, with preface and notes.
Vol. III. contains the Apology for the Church of England, and a Treatise of the Holy Scriptures. By Bishop Jewell; with a preface, biographical memoirs, and notes.
Vol. IV. contains A Translation of the Epistles of Clement of Rome, Polycarp, and Ignatius, and of the First Apology of Justin Martyr; with introduction, and brief notes illustrative of the ecclesiastical history of the first two centuries. By the Rev. Temple Chevallier, B. D., late fellow and tutor of Catharine Hall, Cambridge, England.
Vol. V. contains Bishop Gibson's Three Pastoral Letters; Horne's Letters on Infidelity, and to Adam Smith; with prefaces, biographical memoirs and notes.
Vol. VI. contains A Practical Discourse concerning a Future Judgment. By William Sherlock, D. D.
Vol. VII. contains A Practical Exposition of the Gospels of St. Matthew and St. Mark, in the form of lectures, intended to assist the practice of domestic instruction and devotion. By John Bird Sumner, D. D., Bishop of Chester, England.
Vols. VIII. and IX. contain The Apostolic Origin of Episcopacy, asserted in a series of letters addressed to the Rev. Dr. Miller, one of the pastors of the United Presbyterian churches in the city of New York, A. D. 1808. By the Rev. John Bowden, D. D. Professor of Moral Philosophy, Logic, and Belles-lettres in Columbia College. *Audi alteram partem*; with a preface, by the Rt. Rev. B. T. Onderdonk, D. D.
Vol. X. contains Piety Without Asceticism, or the Protestant Kempis; A Manual of Christian Faith and Practice, selected from the writings of Scougal, Charles, Howe, and Cudworth; with corrections and occasional notes. By John Jebb, D. D., F. R. S., Bishop of Limerick, Ardfert, and Aghadoe.
Vol. XI. contains the Lives of Dr John Donne, Sir Henry Wotton, Mr. Richard Hooker, Mr. George Herbert, and Dr. Robert Sanderson. By Isaac Walton, with a life of the author, by Thomas Zouch, M. A.; and notes selected from those of Dr. Zouch. These were honorable men in their generations. Eccles. xliv. 7.
Vol. XII. contains A Practical Exposition of the Gospel of St. Luke, in the form of lectures, intended to assist the practice of domestic instruction and devotion. By John Bird Sumner, D. D., Bishop of Chester, author of "A Practical Exposition of the Gospels of St. Matthew and St. Mark."
Vol. XIII. contains Lives, Characters, and Address to Posterity. By Gilbert Burnet, D. D., Lord Bishop of Sarum; with the two prefaces to the Dublin editions.—Edited, with an introduction and notes, by John Jebb, D. D., F. R. S., Bishop of Limerick, Ardfert, and Aghadoe.
The above Library is kept constantly on hand and for sale by the Protestant Episcopal Press, 142 Fulton street

RUBRICATED PRAYER BOOKS.—The 8vo. Prayer books with the rubrics in their proper color. Orders for this work in every variety of binding should be addressed to the Protestant Episcopal Press, 142 Fulton street. SHERMAN & TREVETT.

TO CLERGYMEN AND OTHERS.—A gentleman Principal of a Family Boarding School for Boys intending to retire from the business, wishes to obtain a successor. The school is located in one of the pleasantest villages of New England, and of easy access from New York and Boston. It has been established about twelve years, is extensively known, and is at present in successful operation.
The furniture, books, &c. at present used in the institution, will be sold cheap, and the house may be bough low, or hired at a very moderate rent.
For the address of the advertiser, apply at the office of The Churchman, 142 Fulton street.
March 12 tt

FINE BOOKS.—"The Sacred Album"—London, for the year 1838, 4to, *Arabesque*.
The Christian Keepsake and Missionary Annual."—Edited by the Rev. Wm. Ellis. London 8vo., *Turkey morocco*.
"The American Christian Keepsake and Missionary Annual for 1838." Edited by the Rev. John A. Clark, Philadelphia; with a beautiful and striking likeness of the late venerable Bishop White.
"The Young Lady's Friend." By a Lady. 12mo. *extra binding*. A most interesting and suitable work for an annual present.
"Friendship's Offering and Winter's Wreath." A Christmas and New Year's Present for 1838.—London, 18mo., *Arabesque*.
"Stebbins' Presentation Bible."—London. With notes, A splendid article. In a variety of sizes and bindings.—Published expressly for *presents*.
A most splendid and complete assortment of Bibles and Prayer-books, in various and extra bindings.
Also, an excellent assortment of presents suitable for children, embracing Toy Books, Picturesque Alphabets; Cards, illustrative of History, Philosophy, Geography, and Panoramic Views, &c. &c.
The above and many other suitable books will be furnished at the Protestant Episcopal Press, 142 Fulton-street, N. Y. Orders from our friends generally are respectfully solicited. dec9 tf

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.—DEPOSITORY No. 28 ANN STREET, two doors below Nassau street.
Under the superintendence of
JOHN W. MITCHELL, *Chairman.*
Contributions to the funds of the Union to be directed to John W. Mitchell, Treasurer, No. 28 Ann street.
The following books are always to be had at the Depository.

INSTRUCTION AND LIBRARY BOOKS.

REQUISITES.

Sunday School Register; Minute Book; General Class Book; Teacher's Roll Book; Smaller Class Book, stitched in covers; Improved Class Book, do.; Alphabet and Reading Cards; Lord's Prayer, on cards; the Creed. Ten Commandments, first table, on cards; second table. do.; Paraphrases on the Collects.

INSTRUCTION BOOKS

System of Instruction; Protestant Episcopal Sunday School Book, No. 1; do. No. 2; do. No. 3; Questions on do. from No 1 to 4; First Truths; Catechism No. 1; do. No. 2; do. No. 3; Lloyd's do.; Manual of Short Prayers; Catechism No. 4, (by Cuming;) Church Catechism; Church Primer; Sunday School Office of Devotion; Sunday School Psalms and Hymns; Companion to the Book of Common Prayer; Questions on the Collects; Harmony of the Creeds Scripture Instruction; Duty to God; Collects from the Prayer-book; Epistles and Gospels from the same; Bible Companion, two vols.; Catechism on the Collects, half bound; Questions on the Gospel of St Matthew; Questions on the Epistles and Gospels, art 1. do. art 2; Questions on the Book of Common Prayer.

THE PROTESTANT EPISCOPAL SUNDAY SCHOOL LIBRARY.

Published by the Union, bound in uniform style, and consisting of the 18mo works, making 56 volumes, numbered consecutively, at 20 cents per volume, or $11 20 per set. Also,

THE JUVENILE LIBRARY,

Consisting of the 32mo works published by the Union making 5 volumes, at $1 per set.

NEW YORK PROTESTANT EPISCOPAL PRESS,
DEPOSITORY NO. 142 FULTON STREET.
H. COTHEAL, *Treas. and Agent*, 142 *Fulton st.*

BIBLES, PRAYER-BOOKS, DEVOTIONAL AND MISCELLANEOUS WORKS, PUBLISHED AND FOR SALE BY THE PRESS.

Bibles, 8vo and royal 18mo, all bindings.
Testaments, muslin and sheep, various prices.
Prayer-books, 4to, for the desk, 8vo, 12mo,* 18mo, (most common size,) 32mo, (pocket size,) all bindings.
Devotional Sonnets, all bindings.
New Psalms and Hymns, 8vo, 12mo royal 18mo all bindings.
Communicant's Companion (pocket edition,) all bindings.
Life of Bishop Heber, two vols. 8vo.
Parish Library, vols. 1 to 13, boards and calf.
Bishop Sumner's Help to Domestic Instruction and Devotion.
Lectures on St. Matthew and St. Mark, boards and half-calf.
Lectures on St. Luke, do.
Bishop Bloomfield's Manual of Family Prayers, various bindings.
Weller Tracts: vol. i containing No 1 to 5, vol. ii containing No. 6 to 8.
Sacra Privata, by Bishop Wilson, various bindings.

TRACTS.

McEllen Tracts.—1. The McEllen Family.
2. The Baptism.
3. Family in Eternity.
4. The Meeting of the Travellers, all bound in one volume.
History of a Pocket Prayer-book.
A Farmer's account of his Conversion.
Early and Professional Years of Hobart, in 2 vols, 12mo, bound in muslin: by Rev. John McVickar, D. D., Professor in Columbia College.
A choice selection of Theological and Church Works, kept constantly on hand and for sale at their Depository.
Tracts.—All the Protestant Episcopal Societies' Tracts, at 15 pp. for one cent. sep1
☞ *All Orders, Remittances, and business communications* should be addressed SHERMAN & TREVETT, 142 Fulton street.

* Adopted at the last general Convention as the standard book.

THE CHURCHMAN

Is printed and published by the New York Protestant Episcopal Press, No. 142 Fulton street, at Three Dollars per annum, in advance.

AGENTS.

Charles Stimpson, jun.	Boston, Mass.
Rev. Charles Burroughs	Portsmouth, N. H.
Sidney Babcock	New Haven, Ct.
S. Barnard	Buffalo, N. Y.
Oliver Steele	Albany, N. Y.
John W. Jones	Louisville, Ky.
Z. Clark	Troy, N. Y.
Arius Nye	Cashier of the Bank of Marietta, Ohio.
Robert Graffin	Philadelphia.
Rev. E. E. Ford	Augusta, Ga
A. E. Miller	Charleston, S. C.
P. E. Demill, Esq.	Detroit, Michigan.
Armstrong & Berry	Baltimore, Md.
Rev. F. F. Peake	Fayette, Mo.
Messrs. Hotchkiss & Co.	New Orleans.
Rev. Samuel R. Crane	Ohio City, Ohio.
Smith & Crowell,	Maumee City, Ohio
Ruffin Smythe	Randolph, Tenn.
Rev. J. T. Wheat	Nashville, Tenn.
Messrs. Bell & Entwistle	Alexandria, D. C
Henry H. Hoffman, Post Office Clerk,	Quincy, Ill.